

Zion's Herald

VOLUME LXX.

BOSTON, WEDNESDAY, OCTOBER 19, 1892.

NUMBER 42.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
36 Bromfield St., Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price, including postage, \$2.50 per year.

Specimen Copies Free.

COLUMBUS.

REV. JAMES YEAMES.

Through the mists of the years we see him,
The Admiral bold and brave;
His compass a faith heroic,
As he sail o'er the trackless wave.
His bosom a hope undying,
Shining with quenched glow,
There's a glorious land 'neath the setting sun,
I shall stand on its shores, I know."
With his eye on the star of duty
And his hand on the steadfast helm,
Right on he sailed!
While the bitter tongue of the mocker railed,
And the craven heart of the coward failed,
He sailed right on.

Right on to the wealth and beauty
Of the New World's wondrous realm;
The prize was won.

* * * * *
By the eye of faith we behold Thee,
O Jesus, our Captain true!
Through the veiling skies Thou hast soared away,
Far above the o'er-arching blue.
From Calvary's mount and from Olivet's crest,
Thou hast passed to prepare Thy people's rest,
And thither Thou'lt bring them, too.

There's a glorious land 'neath the setting sun,
I shall stand on its shores, I know!

With Faith as our compass, guiding,
And Hope as a beacon-light,
Right on we sail!

O'er the unknown seas of this changeful time,
To the far-off land and the home sublime,
We sail right on!

Right on, till at anchor riding,
The New World's shores we sight,
And heaven is won!

"But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city!"—HEBREWS 11:16.

The Outlook.

The achievement of the man whom, four centuries ago, Portugal's king tried basely to cheat, whose scheme to reach the Indies by sailing west was derided by the wisest men in Spain, whose ships, granted after years of patient waiting, even the capitains of Palos were unwilling to man, was, last week, celebrated in nearly every village of the Iberian peninsula—the Spanish part at least—with almost extravagant festivities. Copies of his frail caravels are on their way to this country to illustrate his daring, and to be exhibited in connection with an Exposition, which, while it commemorates his work and the wonderful progress that has followed it, will excel every previous attempt of the kind in its magnitude, richness, and variety. Whatever view we may take of Columbus—and he certainly was no saint—though it may be true that his discovery was the merest "accident" or "blunder," and that he himself died in ignorance of having found a new world—a world previously found by the Northmen—yet there are certain majestic facts which no disengagement can discount: It was Columbus, and no other, who sailed to the west, and sailed on, till land was reached; it was Columbus who began to colonize that land; and it was from the moment when his supreme idea, cherished through eighteen weary years of opposition and rebuff, was proved to be practically true, that the history of the New World begins.

An epitome of that complex history, including many races and covering a vast stretch of time, may be read in the Columbian Exposition at Chicago, whose elaborate ceremonies of "dedication" will occur the present week. As public attention will be called to these exercises, we take the opportunity to throw together a few statements which will give a general idea of what sights we may expect when the opening occurs in May next. The grounds of the Exposition, consisting of Jackson Park and the Midway Plain, are seven miles south of Chicago city hall, have a water front on Lake Michigan of one and a half miles, and, lacking hills and other relieving features, have been made pleasing by a liberal use of artificial waters, giving them a Venetian effect, and a picturesque wooded island located in the centre of the Park. The entire area devoted to Exposition purposes will include 685 acres. Seventy of the buildings are well under way in the work of construction and some fifty more will be erected. One of these, built for manufactures and liberal arts, will occupy 31 acres, a space nearly as large as Boston Common, while its extreme height will be only 11 feet lower than the shaft on Bunker Hill. It is claimed that the buildings of the present Exposition will cover with their roofs not only as many acres as those of Philadelphia and Paris combined, but sixty acres more. To describe these buildings and their grouping, and their contents, would require many volumes.

It is no longer concealed that the days of Mrs. Garrison, the wife of the President, are numbered. For eight months she has been suffering from pulmonary tubercular disease, which has made steady and fatal progress in spite of every effort to combat it. Her re-

THE SUPREME WORK OF THE COLLEGE.

PRESIDENT MERRILL EDWARDS GATES, LL. D.

THAT the supreme work of the college must concern itself with the intellectual powers of young men, goes without saying. If a piece of work is to be honest, it must meet the conditions which it professes to meet. Since the college is pre-eminently a place for the development of intellectual power, no college can honestly wear the name which does not concern itself primarily, continuously and strenuously with the intellectual life of its students. The Christian college is not an exception to this general rule. The higher the Christian purpose of those who are interested in the Christian college, the stronger the obligation upon them to keep high the standards of scholarship, the ideal of scholarly attainment, at that college. No greater danger threatens the higher education in our land than subtly assails it when Christian people advocate the

Lowering of the Standards of Intellectual Life and of scholarly work at a Christian college in order that larger numbers of good but incapable young men may share in the looser and lower courses of study thus opened to them. Wise Christian parents will not ignore the life-long—yes, the eternal—influence which will make itself felt in the life of their sons as the result of four years' association with students and professors at college. It is altogether unreasonable to suppose, if these four plastic years are spent at a centre where Christ and Christian truth are ignored under the influence of strong intellects which do not reverence God in Christ, that the student life spent under such surroundings will likely contribute to strong, sound Christian character and "spiritual-mindedness." This is no plea for narrow sectarian colleges. It is a reminder that the trend of thought and life, the prevalent current of impression and of tendency at a college of sufficient strength to deserve serious consideration, must be either avowedly and openly Christian, or by the very absence of avowed Christian influence it will be strongly and decidedly un-Christian in its effect upon students.

But, on the other hand, the careful observer of the work done at educational centres in our country must discern the dangerous tendency in certain quarters, in place of the intellectual standards and the scholarly work which should characterize the college, to substitute moral and religious features, which are admirable if they attend upon high scholarly work, but which can never be a substitute for such work at a college. It will be a grave blow at the Christian life of our country if it is ever even tacitly admitted that our best Christian colleges allow a substitution of other aims for the aims which are essential to the honest work of the college. Take the scholastic definition of "essence," and by it test the college: "The essence of a person or a thing is by virtue of which that person or thing is, and is what it is." That by virtue of which the college is, and is what it is, we must find in the intellectual work of the college. Certainly, it would be disastrous to the prospects of our country if the Christian scholarship of our land were for a moment to tolerate the idea that less of intellectual achievement and power was to be had of and exacted from it than from scholarship that was not avowedly Christian. We hold that no pure culture is too broad for the consistent follower of the Lord Jesus Christ. We hold that all science leads along converging lines up to that conception of God which is given in His revealed Word.

The first duty of a Christian college, then, is a

Consistent Maintenance of High Scholarly Standards of Work.

No Christian man can be a consistent Christian in college without being a careful, thorough student. No board of trustees which manages a Christian college has any right to allow any considerations of "general good influence" or of "moral and religious culture" to divert their minds from the fact that a college exists pre-eminently for the attainment of knowledge, and of that high character which comes from the systematic training of the knowing powers.

Do we mean, then, that a college has no right to concern itself with the moral and religious culture of its students? On the contrary, we hold that no college can truly accomplish its appointed work which does not thus concern itself with the moral and spiritual life of its students. It is idle to speak of the *laissez faire* principle as the proper one to govern a college in its relations to the spiritual life and the moral condition of its students. To leave entirely out of consideration the moral tone and spiritual life of a body of undergraduates, is not to guarantee to them freedom, but is to deliver them over unaided to the strong influence from the worst, least conscientious, among their own number—an influence the fearful strength of which is well known to all who have carefully studied the life of large bodies of boys and young men who have left home life and family influence and are not yet responsible as citizens. In saying this, I yield to no man in my respect for the good purpose and the average moral stamping of American young men from seventeen to twenty-two years of age. But there is no time in the life of any body of men when moral and religious truth can be ignored without injury to the whole life. And during the years when old associations are first set aside, when the young man is feeling his way to his own standards of living and is keenly sensitive to the opinions of those about him, when a reticence about his own spiritual life and about religious truth, which may be natural to him, may be confirmed into a systematic *ignorance* of these truths—into an atrophy of the spiritual and religious nature—at this critical time to be entirely cut off from the influence of Christian

truth, to have one's moral condition ignored, is pre-eminently dangerous. Some men will come safely through. Those who are morally and religiously strong will in some cases withstand this downward tendency. This fact makes it possible to advocate this method as one which "kills off the weakest and strengthens the strongest." But the law of the survival of the fittest in morals is not the law of Christ, and is not the practice of Christian civilization. You and I do not wish our sons subjected to such a test during the four years immediately following their transplanting from the homes where they have received kindly Christian nurture.

The supreme work of the American college, then, is to secure the

Highest Possible Intellectual Activity

along with the clear recognition of the fact that conscience, faith, the religious life, are essential factors in the highest manhood and naturally attend and direct the highest intellectual activity. For the supreme object of the college is to give an education for power in social life, to build up the broadest and soundest character based on the full and free training of the knowing powers.

Believing this, we must ask the question, "While young men study, are they living purely and nobly?" Is it defensible to ignore the moral and religious life of young men during the formative period of young student life? Can older young men, more independent in habits, and as they train more fixed in habits of right living—can older university students afford to shut themselves out from active participation in avowedly Christian influences and from Christian fellowship with the men with whom they enjoy every other form of fellowship?

Books alone, the study of ethics alone, will not keep young men pure, unselfish, morally strong and pure-hearted during years of isolation from home life and from social life.

When the intellectual life is uninterrupted

pursued, there arise diseases of the mind such as follow in the body when one physical organ is used to excess and other powers fall and other organs suffer from atrophy. Man is not, and was not meant to be, pure, disinterested intellect. True philosophy, as well as common sense, teaches that the heart and head will have their rightful domain in every man's life. If the understanding becomes arrogant and spurns the aid of the other powers of the mind, not only does the man become an incomplete man, but his intellect inevitably loses poise and clearness. The man ceases to be a man, and becomes a calculating machine; and his intellect becomes subject to those sudden reversals of legitimate processes and results which the law of construction for calculating machines renders inevitable in them, but from which life saves the living man, the feeling, worshipping soul.

In that effort to build up character while acquiring knowledge—which is the supreme work of the college—do we not come to know the need of a moral dynamic, of some strong elemental force that shall draw us with a powerful attraction toward goodness and duty when duty is clearly seen? There are many men connected with the highest education in America who believe that the supreme work of the college lies in maintaining the highest possible standards of intellectual achievements under the sway of that light of reason which continually refers to God as the source of light and draws heat and life-power from Christ, who is the Life and the Light of the world. Amherst College.

A FEW WELL-REMEMBERED PRAYERS.

REV. E. C. BARS, D. D.

SOME prayers take hold of us. They abide us. They abide with us. We continue hearing them all along the years. Such prayers are not very common, but probably most people will remember a few instances when their souls were awed and uplifted by the voice that pleaded with God. The memory of such a prayer is a means of grace.

On the banks of the Onion River stands an old, unpainted school-house in which I learned to spell and read—thus getting the best part of my education. When I was but a child there came a devout Christian to teach for one term in that very plain school-room. Before beginning the work of the first day, she opened her Testament and read, and then knelt in her place and besought wisdom and help from God. I suppose she thus read and prayed every morning of the term; but that prayer on that first morning came like a benediction and a doxology to my heart. I did not then understand it, but I felt it, and all along these forty-five years I have thanked God for Mary Tryon's prayer.

Once, and only once, did I ever hear my mother pray. She was not a woman of much speech. Hers was a strong mind and a great heart. She could be silent and yet be company. But what a prayer! It was one of the bleakest of winter nights in Vermont. The good man who so invariably led the household in thanksgiving and supplication morning after morning for many years, was away from home. Where he might be that stormy night, we did not know. The studies were ended, the talk of the evening was done, an unusual hush was upon us all. I think mother's heart was talking with God. Without any other words she said, "Let us pray," and in a moment she was praying as only a mother can pray—and probably as few mothers seldom pray. I can recall no word she uttered, but my heart has borne a record of that prayer from tender childhood days until now; and more and more I thank God for that prayer.

For a few months in my teens I worshipped—or attended worship—in the Methodist Church in Montpelier. It was the old church

on a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray at the close of the meeting. And such a prayer! Was ever a poor, trembling soul better remembered in prayer? She supplicated as one that could not be denied. Peace did not then and there come to my heart, but from that hour I never doubted that I should find pardoning mercy. That was a prayer that could not go unanswered. From that hour the face of that Christian woman was to me like the face of an angel. It is now many years since I saw her or heard her.

specimen copies free.

Upon a back street, in the days when Wm. B. Hubbard and Henry Nutt were strong men. I had said in my heart and said to a schoolmate, "I will be a Christian;" and so I went to the first meeting I could find. It was a class-meeting in one of the small rooms of the church; and though few were present, I was unable to utter a word as to my purpose and desire—so nearly related was I to my mother. But I went to that same room the next week, and somehow stammered out that I wanted to be a Christian. The pastor was leading the class, and he called upon his sister to pray

Miscellaneous.**GIVE ME WHITE PAPER.**

The sheet you use is black and rough with
and grime and fraud and blood
and tears.
Crossed with the story of man's sins and
fears,
Of battle and of famine all these years.
With all of God's children have forgot
their birth,
And drudged and fought and died like
beasts of earth.
Give me white paper.

One storm trained seaman listened to the
word,
What no man saw he, he heard what
no man heard.
For answer he compelled the sea
To easier man to tell.
The secret she had kept so well.
Loft blood and woe and tyranny behind,
Sailing still west, that land new-born to
him.
For all mankind the unstained page unfurled,
Where God might write anew the story
of the world.

—Edward Everett Hale.

**PRE-COLUMBIAN DISCOVERIES
AND DISCOVERERS OF
AMERICA.**

REV. H. HEWITT.

THE bare enumeration of the principal achievements of the fifteenth century, in every department of intellectual activity and enterprise, is little less than startling. The century forms, as it were, a bright morning between the night of the foregoing centuries and the resplendent day of the last four hundred years of which it was the hint and usher. Between the years 1400 and 1500 A. D. occurred those magnificent events which form a broad imaginary border line between the modern history and that of the Dark Ages. Among those epoch-making occurrences claimed by this remarkable century may be mentioned the capture of Constantinople by the Turks; the discovery of the maritime passage to the East Indies by Vasco de Gama; changes in the bloody art of war by the use of gunpowder; the manufacture of paper and the art of printing; the rising spirit of free inquiry which placed general councils of the church above the decrees of popes and led to the Reformation; the revival of ancient learning under the lead of Petrarch and Boccaccio, and the promotion of a better literary taste and an improved philosophy; the formation and growth of the middle classes as social and political factors; the consolidation of civil authority over against the arrogant assumptions of ecclesiasticism; the advancement of experimental philosophy and the sciences; and, last (and in its fruitful consequences most important) of all, the discovery of tropical America and the opening of its boundless resources and possibilities to Europe, by Columbus.

This last achievement, taking place just when it did, is the more remarkable inasmuch as it is clear that portions of the American continent, and those of the greatest political importance today, had, long before, been known to sea-rovers from northern Europe; but little practical advantage had been taken of the discovery. Of the early visits of venturesome Norsemen to these eastern shores the accounts, though strictly historical and veracious, are scanty and greatly lacking in detail. Political, archaeological and scientific significance they have almost none. Premature discovery, like unripe fruit, is worthless. An eleventh century Lief and his crew, from his far-away island home, may find in his free search of the seas the big precious jewel of a western world, but it requires the eyes of a fifteenth-century Columbus to discern its worth. There is reason to believe that the Icelandic seamen of the time of the son of Eric were a noble, energetic race; but while they displayed all the daring and hardihood required for maritime adventure, they could not boast the wealth, the science, the equipment and capacity for large naval enterprise that were subsequently possessed by the Spanish, Portuguese and English. Charmed as they were by the mildness of the New England climate (which they called Vinland), and the fertility of its soil compared with the rigor and sterility of Iceland and Greenland, and vigorously as they appear to have prosecuted their colonizing enterprises, they were too few and feeble to make much of the fair regions which were destined in subsequent centuries to become the cradle of the American nation.

It is a striking illustration of the activity and courage of these early masters of the sea that at one time they had planted their settlements as far south as 41°-2° degrees north latitude, and had penetrated northward as far as latitude 72° degrees, 55 minutes, on the east side of Baffin's Bay. And there, amid the eternal snow and ice, on one of the Women's islands, away to the northwest of the most northern Danish settlement of Upernivik, were discovered, in 1824, three stone pillars commemorative of their discoveries; one of them bearing date 1135 and inscribed all over with the rude runic character, examples of which are found on stone, old arrows, axes, knife handles, swords and sword-blade clasps, spear-heads, pugs of metal, amulets, rings, bracelets, brooches, combs, coffins, bells, fonts, clog-almanacs (but seldom in books), in the northern and western countries of Europe.

After the year 1347 notices of communication between northern Europe and America, in the sagas and other Scandinavian writing, cease. Perhaps it is owing to the decline of the Icelandic Free State, which had maintained its independence for three centuries and a half, and the subjection of the country to the Norwegian monarch, Haico VI., that the first permanent colonization of the Western World was effected by a people of Spanish rather than of Scandinavian blood, and in the

southern portion of the continent rather than in the northern.

The Icelandic colonies of Helluland (Newfoundland), Markland (Nova Scotia) and the mouth of the St. Lawrence), and Vinland (Massachusetts, Rhode Island, Connecticut), belong to the palmy era of Icelandic freedom — the era to which also belong the flower of Icelandic literature, the historical writings, the collection of sagas and of the songs of the Edda.

It may seem strange that the eastern shores of America did not become known to Europe through the Icelandic sea-rovers, especially as communication is known to have been maintained in these early centuries between Ireland and Iceland through the Irish missionaries. Travellers, too, from Iceland occasionally visited Germany and Italy in the interests of learning, and it would seem that a discovery so important as a great western land beyond the ocean would have excited considerable interest. The truth, however, is that the Icelandic and Greenlandic colonies on the coast of Vinland were small, and their existence precarious and brief; and even while they lasted the intercourse between them and the mother countries seems to have been infrequent and irregular. There seemed, in fact, nothing in the New World, situated as it was far away over leagues of stormy sea, to draw any large number of settlers and mariners from their European homes and interests; and so the tidings of these new regions awoke little curiosity, and still less desire to emigrate, among the cultivated nations of southern Europe, and probably in the end was forgotten. Even Columbus himself, when on a visit to Iceland in 1477, heard nothing of the Western World; or, if he did, he kept the information very snug and acted very craftily in applying it when, fifteen years subsequently, encouraged by his friend and counsellor, Toscanelli, he sailed into western waters. Uncertainty marked every league of his course — not only as to where to look for his destination, but also as to its precise character. Apart from his yielding to the persuasions of Alonso Pinzon, who declared "it was as if something whispered to his heart that they must change their course" and sail to the southeast, we have Columbus' own words for it, that as he approached the island of Cuba, he thought himself opposite the Chinese commercial cities of Zaitun and Qumsay ("ante Zayto Guinsay").

THE FACTS ABOUT COLUMBUS.

REV. JAMES MUDGE, D. D.

IT is always an ungracious task to call attention to defects; and especially in this Columbian year it seems almost cruel to insist that we must think less of Columbus than we have been accustomed to do. But truth, after all, has highest claims, and if history is to be studied at all, it is more important that right lessons be derived than that pleasing pictures be drawn.

What are the facts about the character of Columbus? Since the days when Washington Irving painted him with so bright an aureole, a change has taken place in historical methods. The searching, critical spirit of the present age demands proof, and sifts evidence, and makes havoc of reputations that are without sufficient basis. The stories which have gathered about the calling of the continent after Ameritus Vespuccius, whose name was honorably and most prominently connected with the southern part of it in the early years of the sixteenth century when map-makers were hunting about for some way to distinguish what then began to be known as a new world. The accidental discovery of the coast of Brazil by Cabral in 1500, while on a voyage round the Cape of Good Hope, also shows that Columbus did but anticipate by a few years what would inevitably have come without him in that generation as a result of the adventurous spirit of the times and the constantly accumulating indications that westward the star of empire should take its way.

He died, this bold buccaneer, in obscurity, poverty, and neglect, May 20, 1506, about sixty years old, worn out by hardships and disappointments. As Justin Winsor says: "His career is sadder, perhaps, notwithstanding its glory, than any other great person's in profane history." And President Charles Kendall Adams, who has written what is probably the best balanced and most judicious life of the Admiral, fully coincides with nearly all of Mr. Winsor's conclusions.

The story, as told by latest research, which strips off all fictitious glamor, is mainly one of misery and sin. For that part of the misery which followed directly from the sin the moral is, of course, obvious. And the whole life, with its few moments of triumph over against long years of struggle, may well serve to emphasize the prophet's counsel: "Seekest thou great things for thyself? Seek them not." But when we attempt great things for God, as did the great Englishman whose centennial we joyfully observe this month, and who is indeed a hero of most genuine sort, we can confidently expect great things from God both for ourselves and for the world.

Clinton, Mass.

NO CANONIZATION OF COLUMBUS.

WE have recently been asked whether Columbus was already a canonized saint of the Roman Catholic Church. No. The recent German Catholic Congress in Newark, N. J., advocated petitioning the Pope that he should be canonized. This proposal has been made heretofore. Pope Pius IX., the predecessor of the present Pope, is credited with the intention of canonizing the discoverer of America. The Catholic Church favors in form and in reality, the purity and permanence of the marriage relation. It does not allow divorce except as cases are specialized under the decree of the Pope. The Genoese priest Sangüineti and others contended heroically in all the regions he should discover, and should have one-tenth of all gains whether from trade or conquest. This gave him a rank surpassed only by that of the sovereigns themselves, and, when it was carried out, would have made him enormously rich. The terms were certainly exorbitant, and were extorted from the unwilling monarch only at the last moment and by the fear of losing forever what might possibly prove to be an immense empire. But in driving this hard bargain with

Ferdinand, and so making him his enemy, Columbus was guilty of supreme folly, and heavily was he made to pay for his grasping cupidity and overbearing ambition. Surely did he prove, in much bitterness and many disappointments, how vain and vexing is the pursuit of these gewgaws.

We look in vain through his history for any trace of that true nobility of soul and loftiness of spirit which is content with having done a great work and is willing to leave to low minds the low rewards which alone such minds are qualified to comprehend. Nor do we find indication of special attachment to him on the part of any members of his crew. He was wholly devoid of tact in the management of men. He made nearly all who came near him to be his enemies. Those under him were constantly rebellious; those over him found him impracticable. He was thoroughly unfit to rule the colony for whose perpetual government he so stiffly stipulated; and his recall was inevitable, though the needless harshness of it was wholly unjustifiable.

We see not how he can be held guiltless for the unspeakably sad fate which befell the guileless, unsuspecting natives of the islands he discovered, all of whom were ruthlessly swept from the face of the earth by him and his successors in a single generation. Cortez and Pizarro only followed the example that had already been set them. Columbus must be adjudged in a great degree responsible for the full consequences of the policy of kidnapping and enslaving which he inaugurated. It may indeed be pleaded that his faults were those of the age in which he lived; but we have a right to expect from a hero that he be above the moral debasements of his time; whereas, in point of fact, Columbus was below the best spirits of the age and shows no sensitiveness on points where better men were already protesting.

As to the merit of his discovery, it is not amiss to remember that he derived confidence to venture on his great undertaking chiefly from two large errors — the supposed smallness of the earth and the imaginary extension of Asia to the east. He had no intention or expectation of finding a new world. His desire and purpose were to bring back from the Indies by a short route wealth and fame for himself and his sovereign. He died in the firm conviction that Cuba was simply the extremity of the continent of Asia. This fact partly explains (and, together with many other things which have come to light in these recent years, helps to reconcile us to) the calling of the continent after Ameritus Vespuccius, whose name was honorably and most prominently connected with the southern part of it in the early years of the sixteenth century when map-makers were hunting about for some way to distinguish what then began to be known as a new world.

The accidental discovery of the coast of Brazil by Cabral in 1500, while on a voyage round the Cape of Good Hope, also shows that Columbus did but anticipate by a few years what would inevitably have come without him in that generation as a result of the adventurous spirit of the times and the constantly accumulating indications that westward the star of empire should take its way.

He died, this bold buccaneer, in obscurity, poverty, and neglect, May 20, 1506, about sixty years old, worn out by hardships and disappointments. As Justin Winsor says: "His career is sadder, perhaps, notwithstanding its glory, than any other great person's in profane history." And President Charles Kendall Adams, who has written what is probably the best balanced and most judicious life of the Admiral, fully coincides with nearly all of Mr. Winsor's conclusions.

The story, as told by latest research, which strips off all fictitious glamor, is mainly one of misery and sin. For that part of the misery which followed directly from the sin the moral is, of course, obvious. And the whole life, with its few moments of triumph over against long years of struggle, may well serve to emphasize the prophet's counsel: "Seekest thou great things for thyself? Seek them not." But when we attempt great things for God, as did the great Englishman whose centennial we joyfully observe this month, and who is indeed a hero of most genuine sort, we can confidently expect great things from God both for ourselves and for the world.

Clinton, Mass.

NO CANONIZATION OF COLUMBUS.

WE have recently been asked whether Columbus was already a canonized saint of the Roman Catholic Church. No. The recent German Catholic Congress in Newark, N. J., advocated petitioning the Pope that he should be canonized. This proposal has been made heretofore. Pope Pius IX., the predecessor of the present Pope, is credited with the intention of canonizing the discoverer of America. The Catholic Church favors in form and in reality, the purity and permanence of the marriage relation. It does not allow divorce except as cases are specialized under the decree of the Pope. The Genoese priest Sangüineti and others contended heroically in all the regions he should discover, and should have one-tenth of all gains whether from trade or conquest. This gave him a rank surpassed only by that of the sovereigns themselves, and, when it was carried out, would have made him enormously rich. The terms were certainly exorbitant, and were extorted from the unwilling monarch only at the last moment and by the fear of losing forever what might possibly prove to be an immense empire. But in driving this hard bargain with

Ferdinand, and so making him his enemy, Columbus was guilty of supreme folly, and heavily was he made to pay for his grasping cupidity and overbearing ambition. Surely did he prove, in much bitterness and many disappointments, how vain and vexing is the pursuit of these gewgaws.

He provided in his will for the saying of masses for the soul of his wife. When he left Portugal for Spain, he left a wife and children in ignorance. No record of correspondence with his family has ever been found. Of his legitimate offspring, his heir and successor Diego is the only one of whom any record has been preserved. If this were all that was to be said, we might charitably conclude that misfortune separated Columbus from his family. But Fernando, the historian, was his natural yet illegitimate son by a Spanish woman, Beatriz Enriquez by name, and was born on the 15th of August, 1488. In his last will, which was duly signed and witnessed, May 19, 1506, the day before his death at Valladolid, he provided for the maintenance of Beatriz Enriquez, the mother of Fernando, and said: "Let this be done for the discharge of my conscience, for it weighs heavy on my soul — the reasons for which I am not here permitted to give."

It is said that in a conversation in regard to General Washington, an inquiry was made of Henry Clay as to his information in regard to certain vicissitudes imputed to the General by tradition. "Ah," said Mr. Clay, "General Washington was so good and great a man that no tradition to his disgrace should be remembered or repeated." The imputation of vices to public and historic characters on no better authority than tradition is not warrantable. But in this case there is no doubt about the history. Columbus admitted the accusation. It is not one of the doubtful points on which the biographers and historians spend their energies, to verify or disprove. The conscience of Columbus troubled him to the day of his death. It ought to have done so until and unless he found peace with God through Jesus Christ. England and the United States in recent years have given evidence that there are public men who can admit their guilt or who do not disprove it, and that the public conscience will not reduce them to private life.

Prof. Payne, of University College, Oxford, says that the intention of Pope Pius IX. to canonize Columbus, "however absurd on its face, was not without historical propriety, for Columbus, if any one, was a true son of the church." The meaning probably is that Columbus was true, loyal to the church. But the possible meaning, which might well be disclaimed, is that Columbus was a true product of mediæval Catholicism. Doubtless he was. Ecclesiasticism produced him. Romish popery of the fifteenth century could accept and sanction him. But the Church of Rome of the corresponding period of the nineteenth century will not dare to do what Pope Pius IX. proposed and canonize Columbus. He was not so good nor great that history and Christianity should stultify themselves by enrolling him among the saints of whom the world was not worthy. Let Columbus receive what he deserves; but when canonization, in form or fact or sentiment, is proposed, let the honor be conferred upon those whose grossness will not need to be explained away nor apologized for.

As to the merit of his discovery, it is not amiss to remember that he derived confidence to venture on his great undertaking chiefly from two large errors — the supposed smallness of the earth and the imaginary extension of Asia to the east. He had no intention or expectation of finding a new world. His desire and purpose were to bring back from the Indies by a short route wealth and fame for himself and his sovereign. He died in the firm conviction that Cuba was simply the extremity of the continent of Asia. This fact partly explains (and, together with many other things which have come to light in these recent years, helps to reconcile us to) the calling of the continent after Ameritus Vespuccius, whose name was honorably and most prominently connected with the southern part of it in the early years of the sixteenth century when map-makers were hunting about for some way to distinguish what then began to be known as a new world.

The accidental discovery of the coast of Brazil by Cabral in 1500, while on a voyage round the Cape of Good Hope, also shows that Columbus did but anticipate by a few years what would inevitably have come without him in that generation as a result of the adventurous spirit of the times and the constantly accumulating indications that westward the star of empire should take its way.

He died, this bold buccaneer, in obscurity, poverty, and neglect, May 20, 1506, about sixty years old, worn out by hardships and disappointments. As Justin Winsor says: "His career is sadder, perhaps, notwithstanding its glory, than any other great person's in profane history." And President Charles Kendall Adams, who has written what is probably the best balanced and most judicious life of the Admiral, fully coincides with nearly all of Mr. Winsor's conclusions.

The story, as told by latest research, which strips off all fictitious glamor, is mainly one of misery and sin. For that part of the misery which followed directly from the sin the moral is, of course, obvious. And the whole life, with its few moments of triumph over against long years of struggle, may well serve to emphasize the prophet's counsel: "Seekest thou great things for thyself? Seek them not." But when we attempt great things for God, as did the great Englishman whose centennial we joyfully observe this month, and who is indeed a hero of most genuine sort, we can confidently expect great things from God both for ourselves and for the world.

Clinton, Mass.

NO CANONIZATION OF COLUMBUS.

WE have recently been asked whether Columbus was already a canonized saint of the Roman Catholic Church. No. The recent German Catholic Congress in Newark, N. J., advocated petitioning the Pope that he should be canonized. This proposal has been made heretofore. Pope Pius IX., the predecessor of the present Pope, is credited with the intention of canonizing the discoverer of America. The Catholic Church favors in form and in reality, the purity and permanence of the marriage relation. It does not allow divorce except as cases are specialized under the decree of the Pope. The Genoese priest Sangüineti and others contended heroically in all the regions he should discover, and should have one-tenth of all gains whether from trade or conquest. This gave him a rank surpassed only by that of the sovereigns themselves, and, when it was carried out, would have made him enormously rich. The terms were certainly exorbitant, and were extorted from the unwilling monarch only at the last moment and by the fear of losing forever what might possibly prove to be an immense empire. But in driving this hard bargain with

united the three sternities of faith and hope and love, he would have utterly failed."

Let the pupil set forth the results of that great discovery. Among them it may be noted: —

1. The New World provided an arena for an experiment with a new life. The moment was opportune. The first heat of the Reformation was settling in the congested life of Europe. The fates of ages must be broken.

2. The New World furnished the essential elements for a government by the people and for the people. The essentials of such a state are a free church, a free press, and free schools for *fremen*. One writer on historical subjects (E. E. Hale) has called attention to the thought that "South America is the field wherein the Roman Catholic Church can show what she can do in civilizing a desert;" and North America is the arena to display what the new-born church of the future can do. To us it is interesting to remember that Columbus personally led the first discovery of South America, and that he made the first effort for a colony on one-half of the continent.

Some have supposed the stream described in "The Brook" was that of Somersby. See the difference: —

"I chatter over stony ways,
In little sharp and trebles,
I bubble into eddying bays,
I babble on the pebbles."

"With many a curve my bays I tract
By many a field and fallow,
And many a fairy foreland set
With willow-weed and mallow."

In the lawn in front of the rectory, the readers of Tennyson have a special interest. There, under the trees, the large family used to sit and converse, read and entertain friends, in the heat of summer. It was there young Arthur Hallam read the Tuscan poets and wooed and won the rector's daughter. It was from that lawn Hallam wrote Gladstone in 1830: "I hope you will buy and read Alfred Tennyson's poems; the author promises fair to be the greatest poet of our generation, perhaps of our century." Gladstone took note of the prophecy of his friend, and has lived to see the completed course of the poet. "In Memoriam," which marked the culmination of Tennyson's genius, is intimately associated with the memory and early death of Arthur Hallam.

In 1852 Tennyson purchased an estate containing four or five hundred acres, at Freshwater, in the Isle of Wight, where he afterwards remained in comparative retirement. The estate is known as Faringford. At first he remained there through the year. Some years later he purchased a small estate at Aldworth, near the village of Haslemere, on the Black Down in Hampshire, where he used to spend the summers and where he died. From the house at Aldworth, the residence of Prof. Tyndall is distinguishable. The grounds at Aldworth are finely laid out, though not ornamented in the best manner, by shrubbery and flowers. The poet delighted in the retirement and quiet of the locality. The Tyndalls were almost the only neighbors with whom the family maintained intimate relations. At Freshwater, whether he repaired in October, his favorite companion was Roman Catholic priest, Rev. Peter Haythornthwaite, a man extremely popular over the south part of the island for his *bonhomie*, learning and gentlemanly bearing. Scarcely a day passed without a visit at Faringford House by the good priest. In the invitation to his friend, F. D. Maurice, he describes Faringford. Come, he said, —

"Behind the dim unknown
Studeth God within the shadow
Keeping watch above His own."

(Continued from Page 2.)
The great names among the Laureates are few — Chaucer, Gower and Spenser in earlier times, and Southe and Wordsworth more recently. Of all who won the honor, only Chaucer, Spenser, Dryden and Wordsworth excelled in genius in the last Laureate. Soon after his appointment he was called to produce an ode on the death of the Duke of Wellington, some words of which will be read with interest in connection with the poet's own burial:

"All is over and done;
Render thanks to the Giver,
England, for thy son.
Let the bell be tolled."

Render thanks to the Giver,
And render him to the mold.
Under the cross of gold
That shines over city and river,
There he shall rest for ever
Among the wise and the bold.
Let the bell be tolled."

And a deeper knell in the heart be knoll'd;
And the sound of the sorrowing anthem
roll'd
Through the dome of the golden cross.

And in the vast cathedral leave him.
God accept him, Christ receive him."

In the case of Tennyson the brilliant promise of early years was not disappointing. Each issue showed an advance until he came to the ripeness of genius. The high place so long held in the literary world gives evidence of rare powers as a poet. As to the exact qualities of his genius, the critics are not altogether agreed. In artistic finish, in harmony and form, his work is conceded to be of a high order. It is finished work by a high artist. No line escapes him until complete in its language and rhythm. Minute touches give delicacy and beauty to every part. No poems of our day are so labored as those of Tennyson; they are the work of a scholar, delighting in accuracy and harmony. Trained and bitted, his genius makes no wild dashes, no deviations from the recognized track.

These statements suggest his leading limitations and defects. He is too perpendicular and starched to please the mass of readers. His art is beyond them. The masonry is built so solidly and elegantly about the "Pierian spring" as to check the free flow of its waters. There is perfection of form, color and finish at the expense of spontaneity. The waters never break irresistibly to the surface. The spirit of the prophet is always subject to the prophet; the message never overmasters him. Nothing is allowed to exceed the regulation fashion.

But while Tennyson, with these limitations, may not be the greatest of our poets, he will be accounted one of the sweetest and most beautiful. If he fails to furnish the gold ingots of Wordsworth and Browning, he excels them all in the capacity to work up his material into intellectual jewelery of every conceivable pattern and with the utmost delicacy and finish to the minutest detail. There was no cheap work in his shop. The best possible with his material was his working motto.

The defect in the genius of Tennyson was delicately and truthfully touched by Emerson. "There is no finer ear," said he, "nor more command of the keys of language. Color like the dawn flows over the horizon from his pencil in waves so rich that we do not miss the central form." In this gentle voice of the critic we hear the judgment of posterity.

"Crossing the Bar" is the final poem in the collection published in 1889, which will be read with interest, now the poet "has put out to sea."

"Sunset and evening star,
And one clear call for me!
May there be no moaning of the bar
When I put out to sea;"

"But such a tide as moving seems asleep,
Too full for sound and foam;
When that which drew from out the boundless deep
Turns again home."

"Twilight and evening bells,
And after that the dark;
And may there be no sadness of farewells
When I embark;"

"For though from out our bourns of Time
And Place
The floods may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Finally, we repeat what Lewis Morris wrote on the Laureate's eightieth birthday: —

"Master and seer, stay, for there is none
Worthy to take thy place today, or wear
Thy laurel when thy singing days are done!
As yet the halls of song are mute and bare,

No voice melodious wakes the tuneless air,
Save some weak, faltering accents faintly heard.

Stay with us; 'neath thy spell the world grows fair.

Our hearts revive, our inmost souls are stirred,

And all our English race awaits thy latest word."

The Conferences.

N. E. SOUTHERN CONFERENCE.

Providence District.
Providence Presbyters' Meeting. — The announcement that Rev. S. McBurney would preach a sermon on "Capital Punishment" was sufficient to call together a good company of ministers and laymen. Bro. McBurney strongly advocated capital punishment in case of murder.

Mather St. — The pastor, Rev. Clark Crawford, is very much encouraged in his work. Increasing congregations wait on his ministry, and a good interest prevails in all of the meetings. Two were received by letter Oct. 2.

East Providence, Haven Church. — A full house listened to Rev. L. G. Horton's first sermon in a series on "Current Sayings and their Fallacies." The pastor at the morning service baptized 1, received 1 on probation, and 1 into full membership.

St. Paul's. — Rev. J. W. Webb, D. D., preached the first of a series of sermons on "Columbus," Sunday evening, Oct. 2, and

many were turned away for want of room to accommodate them.

Pawtucket, First Church. — The pastor, Rev. P. M. Vinton, received 3 from probation last Sunday. They held a very interesting missionary meeting in the evening. Addresses were made by the pastor and several young ladies of the church.

Thomson Church — This church has prospered wonderfully during the pastorate of Rev. J. H. Nowland, both temporally and spiritually. Accessions to the church are frequent. On Sunday, Oct. 2, 3 were received by letter.

Central Falls. — Pastor Rich reports a very interesting Sunday. Four were received into full membership, all from the Sunday-school, as the result of last winter's religious interest.

MELIOR.

BROCKTON AND VICINITY.

Brockton and Vicinity Preachers' Meeting met Monday, Oct. 3, in *Central Church, Brockton*. President C. N. Hinckley called the meeting to order. After singing, prayer was offered by Bro. Hinckley. The order of the day was a review of King's "Future Retribution," by Rev. F. P. Parkin. Bro. Parkin read a carefully-prepared paper, and an interesting discussion followed.

Brockton and Vicinity Methodist Social Union will meet at Hotel Belmont, Brockton, Monday evening, Oct. 17. Rev. Emory J. Hayes, D. D., of People's Church, Boston, and Bishop R. S. Foster will give addresses.

Campbell. — The pastor, Rev. G. W. Hunt, has just closed a series of Sunday evening talks to laboring men. These discourse have been highly spoken by the local press, and that they have been much appreciated by the people is evident, the house being filled to its utmost capacity at every service. The mission Sunday-school recently started has fifty enrolled, and an average attendance of forty. Bro. Hunt preaches to an audience of seventy-five at the mission every Sunday afternoon.

Central Church. — On Wednesday, Sept. 28, a missionary convention was held in this church. Mrs. E. N. Jewell, a returning missionary from China, gave an interesting and profitable address. On Friday a Sunday-school convention was held, afternoon and evening. The lesson for Oct. 2 was taught to a class of children by Miss Bertha F. Vella. In the evening Miss Vella gave an address. Both her teaching and her address were of a high order, and showed her to be a master in her department. Oct. 2, 10 were received by letter, 11 from probation, and 11 upon probation. The pastor, Rev. F. P. Parkin, has been conducting special services with gratifying results.

Franklin Chapel. — Rev. F. H. Spear is disengaged because the house will not hold the people who come to hear him preach. The work at the chapel is growing, the outlook is good, and a new church is an absolute necessity for the prosperity of this society.

Oakhurst. — Pastor Clark is not only laboring to remove the debt, but is also looking after the benevolences. Last Sunday he preached on Conference home missions.

Snedicks Church. — Rev. Herman Young, pastor, reports conversions all summer through. A new church is much needed here also. Anybody having money to spend in church extension work would do well to see Bro. Young.

East Bridgewater. — Rev. L. H. Massey, pastor, reports the work hopeful: I received from probation, 1 by letter, and sinners seeking salvation.

Holbrook. — The pastor, Rev. J. H. Buckley, received 2 by letter and 5 on probation. Three weeks of special services have been held. These meetings were a great blessing to the church, and 27 started for the kingdom. Revs. A. B. Wiliams, of West Abington, G. A. Sisson, of South Braintree, G. W. Hunt, of Campello, Rev. Mr. Bowryman, of the Baptist Church, Randolph, and Evangelist Joel Bassett, of Providence, assisted in the meetings. The third quarterly conference was held Oct. 3, and the church was found in good condition financially.

Peart St., Brockton. — Rev. J. E. Johnson, pastor. The work of the Lord is prospering wonderfully. Last Sunday 6 were received on probation, 1 by letter, and 10 were baptized.

Norwich District.

The annual meeting of the Woman's Home Missionary Society of the New England Southern Conference was held at *South Chelmsford*, Wednesday, Sept. 21. A lovely day, bright, warm and sunny, greeted us first; then a company of bright, cheery women met us at the church at 9:30, when the convention was called to order by Mrs. T. J. Everett. A brief but helpful prayer-service prepared the way for the business of the day. And it was business, straight through, stopping only for the noon hour of dinner and social talk.

Reports from corresponding and recording secretaries, treasurers and district officers, were read and accepted. An essay on "City Evangelization," by Mrs. G. W. Mansfield, of New England Conference, and a reading, "Mite-box Pledge," by Mrs. J. S. Bridgeford, of Burnside, Conn., were among the reports.

West Cumberland. — This is a country church and the people are widely scattered. We enjoyed a recent Sunday very much. Congregations were good both morning and evening. The floral decorations by the League were among the finest that we have seen. The Tuesday evening meetings are under the auspices of the Epworth League, and the attendance is often fifty or more. Bro. Clark is greatly encouraged in his work. His friends have shown their appreciation of his services by presenting him with a good family horse. Some additional repairs on the parsonage are greatly needed, and we were assured that they would be attended to before cold weather.

Will the pastors please remember that ZION'S HERALD will be sent a month on trial free? It will be stopped at the end of the month if its continuance is not desired, and this without any trouble on the part of the persons receiving it. I am more and more impressed with the importance of largely increasing its circulation.

Gorham, N. H. — Bro. Trafton and wife are doing excellent service, and find their hands stayed up by a kind and generous people. Sister Trafton has supplied the pulpit for the Congregational Church once or twice, and they say do not want any better supply. She is frequently called into neighboring towns for special services. The Epworth League under her management is prospering. Spiritual work is being emphasized. She is preparing the young people for a second Demarest contest. The members of the League have presented her with a fine rocking-chair and table. Bro. Trafton is president of the executive committee of a recently formed Law and Order League. Aggressive temperance work is greatly needed, and this church bears its part in the winning of the unchurched mass for Christ.

New Hampshire Conference. — Dover District.

Centralville, or Bridge St., Lowell. — Is proving the genuineness of its Methodism by calling in the people. Thirty-five sittings have been read within two weeks past. We expect a good and profitable season during the Preachers' Meeting, Oct. 17 and 18. The financial climb to victory, on construction account, is a long and hard one for this heroic bandit; but with the help of God and His people it will be done after awhile, and this church bears its part in the winning of the unchurched mass for Christ.

Berlin, N. H. — Bro. Greenhalgh has generously volunteered to relinquish one hundred dollars of his salary. This place is a study and a surprise. A genuine boom has struck the place. A piece of property on the principal street that sold seven years ago for about \$500 was sold a few days since for \$2,800. Railroads are pushing out from this centre into these vast timber regions. In a few years most of this lumber will be saved much nearer the spot upon which it grows, and be shipped to the Western market on the cars, instead of being run down the river and sawed in Lowell and other places far down the river. The air is full of secular enterprises. The main street is being macadamized at great cost. The population is already about 5,500. Roman Catholics largely predominate. The entire membership of the seven Protestant churches is only about three hundred. Here we have about thirty members, none of them wealthy, and no church people take in their pastor and family. Later, a May-basket, containing some dishes, a very desirable portion of a grocery store, other articles of value, and a purse of money, was presented to the pastor. Mrs. Greenhalgh has been greatly afflicted by the sickness and death of her mother, and the sympathy and prayers of the church have been very consoling and helpful to her. An Epworth League has recently been organized, with a

membership of 27. Congregations, collections and general interest will show a gratifying increase.

Plymouth. — On Monday evening, Sept. 19, the Epworth League gave a reception to the elderly people of the church. Between thirty and forty people over sixty years of age were present, despite the unfortunate rain shower just at the hour of gathering, and were greatly received. Beautiful decorations, a literary program beginning with an address of welcome, old-fashioned and touching hymns, and supper, were among the features arranged and most gracefully carried out by the League for the enjoyment of their guests. Very appropriately the next Sunday was observed Old Folks' day.

Pleasant St., Church, New Bedford. — Several persons have recently requested prayers. Oct. 2, I was admitted to probation. We own one-half of a good and attractive church. The Baptists have long since ceased to occupy it. We also own a good parsonage. Bro. A. K. Bryant is held in the highest esteem by all the people. His morning congregation during the summer averaged between fifty and sixty; in the afternoon he drives five miles and preaches in a school-house to a good congregation. Part of the time he holds the river and crosses the mountain and preaches a third time. He attends schools each Sunday, excepting once a month when he goes into the "regions beyond" and preaches several times on Sunday and on other days. His farthest point from home, over hilly roads, is about fifty miles. To do his work he is obliged to keep a span of horses. His salary, including rent, is \$400, and yet he is happy and cheerful; he finds the people in these far-off districts hungry for the Gospel. He has frequent calls for lectures and addresses, and finds time to help those who are having a harder time than himself. He recently gave a neighboring church, where the pastor has serious sickness in his family, two illustrated lectures, and added \$15 to the treasury. The race of heroes Methodist ministers is by no means extinct.

Lawrence, Garden St. — is taking up the work of the Master with zeal and energy. Oct. 2 was an especially good day, with nearly 300 at the morning sermon, and 21 in Sunday school. The school is doing grandly this year. Two hundred new books have been placed in the library. Superintendent Daniel is the vigorous director. The parsonage, too, rejoices in a new suit of paint, paper and carpets complete, while the live class and prayer-meeting testify that the people here know how to run church social work. Several united with the church on Sunday evening. Finances are healthy, with the pastor paid \$40 in advance of date.

St. Paul's. — The youngest born of Lawrence Methodism, will take the palm if the best of all the rest do not double diligence. By the aid of the anniversary Sunday-school service and concert the necessary amount for paying up the debt on the church lot has been secured, and the next movement will be to exchange the little chapel on leased land on Lake Street, too strait for the numbers on the way to join the 130 who meet in Sunday school now, for a nice, commodious church.

Arlington St. — yet to be planned and built. Three souls are reported as born of the Spirit here Oct. 2, and we look for more to follow.

Haverhill St. — mother of all in Lawrence Methodism, has a grand location, an industrious pastor, and some of nature's noblemen graciously aiding in her officacy. It does seem as though God's purpose for her was more mighty evangelism than has ever yet been realized. She honored "self-denial week" with a gift of nearly \$50 to the work of missions.

G. W. N.

Manchester District.

The French work at *St. Jean's, Manchester*, shows indications of life and growth. Last Sabbath 4 persons united with the church on probation. It was theirmissionary day. They were apportioned \$10. This was more than they had ever given. The pastor made an earnest plea for the cause, and when the report came in they had secured \$20. This is doing grandly. The work of Bro. Dorion is telling for good.

Epworth League. — The banner is mounted on a polished, jointed wood pole and a cross bar, with brass crown, finials and nails. Size of the banner, 24x36 inches.

Price, as per design, complete.

\$17.50.

We will quote prices, on request, for simpler or more elaborate banners for this Society, and also for Sunday School use. Send for illustrated catalogue of Banners, Badges, etc., etc.

NEW ENGLAND METHODIST BOOK DEPOSITORY.

Epworth League Banners.

THE STANDARD BANNER

is double silk, made of our specially imported fine white grosgrain silk, with a diagonal band of red grosgrain silk. The lettering is in pure gold leaf, and the emblem of the Epworth League is illuminated in oil color and gold. The trimmings are gold silk galloons, fringe, cords and tassels. The banner is mounted on a polished, jointed wood pole and a cross bar, with brass crown, finials and nails. Size of the banner, 24x36 inches.

Price, as per design, complete.

\$17.50.

We will quote prices, on request, for simpler or more elaborate banners for this Society, and also for Sunday School use. Send for illustrated catalogue of Banners, Badges, etc., etc.

CHAS. R. MACEE, AGENT, 38 Bromfield St.

EDUCATIONAL.

THE CHAUTAUQUA CORRESPONDENCE SCHOOL OF SHORTHAND, JOHN H. CRILENT, WILLIAM D. BRIDGE, Director. We guarantee you a Standard System. Therapeutic instruction, Honest Treatment, Reasonable Rates. Circular free.

W. H. BRIDGE, 38 Bromfield St., Boston, Mass.

We cannot explain how a man gains a pound a day by taking an ounce a day of Scott's Emulsion of cod-liver oil—it happens sometimes.

It is food that he can digest; we understand that. But it must be more than food to give more than the whole of itself.

He has been losing flesh because he did not get from his food the fat he needed. Scott's Emulsion sets his machinery working again.

Shall we send you a book on CAREFUL LIVING? Free.

The church at *Atriston* is to suffer a severe loss in the removal of Dr. I. G. Antioch, who goes to Nashua. He has been identified with all the work of the church, and is one of the few physicians who will take time to attend the services of the church. Nashua Methodism will gain Antioch losses.

Evidences of prosperity are found at *Hillsboro Bridge*. Eighteen have been received on probation during the past quarter, most of whom have given evidence of having entered the new life.

Doddington's American Cut Glass is shown in every regular for the table and in beautiful pieces for Wedding and Holiday Gifts. Godey's pieces have trade mark label. C. Doddington & Sons, New York.

Good Cooking

Is one of the chief blessings of every home. To always insure a safe and reliable medicine, pleasant to the taste and

WEDNESDAY, OCTOBER 19, 1892.

Entered at the Post-office, Boston, Mass.
as second-class matter.

Contents.

PAGE

BRIEFER COMMENT. — The Supreme Work of the College.—A Few Well-remembered Prayers.—Quarantine Literature.—The Religious Paper

329

MISCELLANEOUS. — Selected Poem.—Pre-Columbian Discoveries and Discoverers of America.—The Facts about Columbus.—No Canonization of Columbus.—Discovery Sunday, etc.—Selected Poem.—Lord Tennyson.—Adventures

330

THE CONFERENCES. — Advertisements

331

ESTATE FORCES. — The Felicities of Our Narrower Life.—Columbus Medieval yet Modern.—The Ericson Monument. PER SONALES BRIEFLETS. President Raymond on "The Theological Curriculum and the Preacher."—Short Original Articles

332

THE CONFERENCES.

333

ANNOUNCEMENT.—ZION'S HERALD for 1892. CHURCH REGISTER, Marriage Notices.—Advertisers

333

THE FAMILY. — Selected Poems. THOUGHTS FOR THE DAY.—"The Man Who Warred About Women."—Selected Articles.—Health Notes. LITTLE FOLKS. A Story for Columbus Day

334

THE SUNDAY SCHOOL. — ORGANIZERS. Advertisements

335

Review of the Week. — THE CONFERENCES. Reading Notices

336

SILENT FORCES.

Silence is an evidence of power. All great forces work silently. It is only the energy of little things which depends itself in noise and violence. The power which carries millions of worlds through millions of miles of space is as noiseless as the drifting of a bit of thistledown; whereas the engine which crushes a fragment of rock in a corner of the universe sends its vibrations in sound-waves through the inestimable expanse of ether.

So it is with human lives. It is weakness and smallness that make most of the clamor in the world. True power runs deeply and silently. The great soul always has a tendency to repression. Its strength does not lie on the surface, but deep down, so that its action is not readily seen or heard. But it accomplishes the great things of life.

True character — the character that influences the world — is for the most part silent. It does not work by exhortation, persuasion, or any form of words soever, but by faithful living, noble action, sweet and quiet influence. These are the silent but potent forces which rule the moral universe. Men may preach and exhort, entreat and command, but after all it is silent character which influences and moves the world. One true, consistent, noble, Godlike man in a community is like a central sun around which a little universe of humanity revolves. What that man does is more than what all others say; how he lives, is better and more potential gospel than can be preached by any lips. The power of genuine character is both magnetic and dynamic. It attracts, and it compels. But all its action goes on in silence. Its gospel is not proclaimed, but lived. The deed comes before the word, and needs no word to utter it. Such lives, expressing themselves in character, are God's best evangelists. They are the silent but prevailing forces which hasten on the coming of Christ's kingdom.

THE FELICITIES OF OUR NARROWER LIFE.

Of the larger life, opened to the men and women of the modern world, we hear frequent commendation. The commendation is fitting, since the forces and appliances, material and moral, have made for us a new and marvelous world. Steam and electricity have done much to annihilate space; enterprise has compassed sea and land; science has searched out the hid treasures of the earth and carried its conquests into the fields of space. As geology and geography have met out the earth, so astronomy, with the telescope and the spectroscope, has measured and mapped and weighed the worlds above. To live in our day is to have an outlook of which the fathers had no knowledge. Kings a thousand years ago were less favored than the common laborer of today. The broader life is not only possible to us, but is thrust into our field of vision; its advantages are, as it were, inevitable to us.

Great as are the advantages and attractions of this wider prospect made possible to us, the narrower sphere to which the lives of most of us must be so largely confined has much for our entertainment and edification. The general improvement has not all come in relation to what is distant. Our narrower life is made richer by what has come into it through advance in the intelligence and experience of the race. The familiar things with which we are constantly intimate are more to us than they once were. The cottage no less than the palace have been brightened. Science, while opening the distant and the magnificent, the marvels of creative power and skill, has thrown a charm about the common places of daily life. The kitchen even becomes a laboratory, where are evolved and utilized the most mysterious and powerful chemical forces. The grounds about the most humble home are rich with the most curious types of vegetable and animal life, each one of which, though so long unnoticed, makes a study for months. The atmosphere teems with insect life, curiously fashioned, and the grove

close by is another Eden, where God sends an orchestra morning and evening to dispense, free of charge, such music as the money of kings cannot buy. Indoor life, too, has felt the touch of these uplifting influences. The peasant in the hotel has thoughts the noble in other ages knew not. The average cottage has conveniences today the earlier kings had not. Greater than all the things, is the eye to see, the mind to appreciate, the soul to adore, given to common men in our time. Much as modern study has done for us in the arts and conveniences of life, it has done still more in us, in causing us to realize that the man is greater than the thing. The awakening in the soul to the sense of beauty, the personal renaissance, is the most invaluable blessing. To be transported to the most distant and beautiful worlds is less than to have our eyes opened to the Aladdin's palace in which the humblest dwell, to have a soul to appreciate the divine workmanship of our environment. The most common place is rich in pictured beauty and set with precious stones. It needs only the eye to see.

To a large extent the secret of man's happiness is confined to this narrower life. We do not forget the value of the larger outlook, the enlargement of soul which comes from study of the distant and unfamiliar, but, after all, our abiding and satisfying knowledge comes from what is familiar; it is actual knowledge; we see and handle it. We can really know the larger life only as we reach it through the narrower, which is a sort of alphabet and first lesson to reach what is larger and grander. Home joys are an indispensable experience in appreciating the wider range; the simple tastes and habits acquired on the hillside farm or in the country village are a key to what is best and most marvelous in Paris or Rome.

The lesson for this generation is one of appreciation for the things at hand. We have not to ascend into heaven nor to descend into the deep; the word is nigh us. Delight comes, not from palaces or millions, but from an appreciative soul able to read what is beautiful in common and familiar objects. This narrower life is not mean. It may have for us the best things. All depend on what we are. A king may be mean in a palace; a peasant may house a royal soul in a hotel; the nobility is not in the condition, but in the man. A great soul is greater than all it can inherit; Before leaving Spain on his third voyage in 1498, he enjoined that Diego, his son, should found four professorships of theology in the Island of Espanola, and afterward increase the number; that he should build a church and hospital in honor of St. Mary of the Conception; that the income from his shares of the Bank of St. George at Genoa should be devoted to the recovery of the holy places and the maintenance of the papal Curia.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

There are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

These are specimen facts of his whole career. Hence he is to be historically judged, like Henry VIII. and Napoleon. He was a double-minded man, as all human nature is double-minded. He was not a model for children nor for adults. But he was a forward-looking man, venturesome, prophetic, anticipative, productive, efficient.

ANNOUNCEMENT--1893.

The kindly favor accorded the editorial management of ZION'S HERALD by its regular constituency, and also by the general public, the last four years, stimulates us in an endeavor to make it in the coming year even more satisfactory and influential. For several weeks we have been making arrangements, and our readers will be gratified to learn, in part, what is in store for them.

An Episcopal Series.

The following Bishops have consented to write for our columns upon the subjects connected with their names:—

Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, upon "An Ideal Practical Fraternity."

Bishop A. G. Haygood, of the Methodist Episcopal Church, South, "Present Aspects of the Race Question."

Bishop E. G. Andrews, "The Discipline."

Bishop S. M. Merrill, "Sanctification—Current Views and the Right View."

Bishop W. X. Ninde, "The Training of Theologians."

Bishop H. W. Warren, an Astronomical Topic.

Bishop C. H. Fowler, "Some Spanish American Patriots."

Bishop John F. Hurst, "Columbus."

Bishop J. H. Vincent, "Christian Nurture."

Bishop J. N. Fitzgerald, "Prohibition."

Bishop D. A. Goodsell, "One View of the Southern Question."

Bishop J. P. Newman, notes upon his Episcopal Tour to South America.

Bishop W. F. Mallieau, concerning his Episcopal Tour to Asia.

Presidential Campaign Series.

It is believed that the making of intelligent citizens is an urgent part of the mission of a religious journal. To this end, as four years ago, the important features of the present campaign will be presented in our columns.

Senator J. B. Hawley will give his reasons why the Republican Party should succeed in the Presidential Campaign."

Hon. John E. Russell has stated the reasons why the Democratic Party should succeed.

Hon. Frederick Douglass has just written upon "The Negro and the Presidential Campaign."

Editor E. J. Wheeler, of *The Voice*, presented "The Claims of the Prohibition Party to Support."

City Evangelization.

The most important subject before our denomination, as before all others, is the question of dealing with the lapsed classes in our cities. This subject will be opened by a Symposium, in which the following well-known experts will have a part: **Mr. Horace Benton**, of Cleveland, O., will treat of "City Evangelization—The Laymen." **Mr. Horace Hitchcock**, of Detroit, will give "Steps Leading up to Evangelization."

Rev. Dr. G. P. Mans, of Brooklyn, will emphasize "The Importance of Right Location."

Rev. F. M. North, of New York, will discuss "City Missions and Poverty." **Dr. D. H. Els**, of Boston, will write on "Sporadic and Systematic Missions." **Rev. A. D. Traveller**, of Chicago, a part of the subject to be announced later.

The following distinguished and successful ministers will write upon a topic connected with the foregoing in importance: "The Preacher Needed for Our Cities;" **Rev. Dr. G. P. Mans**, of Brooklyn, upon "Current Literature;" **Prof. Daniel Steele's Column**, upon "Scientific Notes," of unusual importance during his year's absence for study in Europe; and **Rev. W. D. Pitts**, editor of the *Dawn*, upon "Socialistic Problems," are illustrations of what may be anticipated from these departments.

Other Eminent Contributors.

Miss Frances E. Willard (now in Europe) will write upon "Temperance Reform in England." **Mrs. Margaret Bottome**, "The King's Daughters." **Mrs. Jane Bancroft Robinson**, "The Domestic Work in the Methodist Church." **Mrs. Lucy Ryder Meyer**, "Methodist Hospitals." **Rev. Dr. A. B. Leonard** will contribute two articles on temperance reform entitled respectively, "An Anomalous Situation" and "Criminal Indifference." **Rev. Dr. J. W. Lee**, of Atlanta, of the Methodist Episcopal Church, South, will give his views upon "Organic Union of the Two Methodisms." **Rev. Dr. A. D. Mayo** will discuss "The Negro Problem." **Rev. Dr. W. W. Bamsay** will describe "The Catacombs." **Rev. Dr. Joseph Pullman** will treat the topics, "The Demand for High Scholarship in our Methodism," and "The Heart of Methodism." **Rev. Dr. Wm. McDonald** will give "Reasons why Methodism should Magnify the Doctrine of Holiness." **Rev. Dr. Francis E. Clark**, editor of the *Golden Rule*, who is making a tour around the world, will write of our Methodist missions, which he is to visit. **Rev. Dr. Wm. Butler** has consented, at our urgent request, to provide a series of five articles upon the general topic of "Reminiscences of Our Mission Work in India and Mexico," in which he will give important history and data to the church which have never been published.

This list does not include our large corps of regular contributors who have become agreeably familiar to our readers.

Collaborated Authorship.

In order to present our important denominational interests and connectional causes in a fresh and interesting way before our readers, we shall publish several contributions in which distinguished representatives will unite in authorship. **Rev. Drs. Sanford Hunt**, of New York, and **Earl Cranston**, of Cincinnati, will contribute joint article upon "Our Book Concern: Its History and Mission." The missionary secretaries, **Rev. Drs. McCabe, Peck, and Leonard**, will unite in an article upon "Our Missions: History, and Foreign and Domestic Work." **Rev. Dr. J. C. Hartzel** and **J. W. Hamilton** will write upon "The Freedmen's Aid and Southern Education Society: Its History and Mission." **Rev. Drs. A. J. Kynett and W. A. Spencer** will write upon "The Church Extension Society: Its History and Mission." Each secretary will prepare an integral part of the contribution which will stand isolated from the whole, but the authorship of the single portions will be known only to the writer and the editor. **Rev. Dr. C. H. Payne** will treat of the "Methodist Church and Education."

Special Issues and Symposia.

ZION'S HERALD under its present management inaugurated the practice of Special Numbers, such as the *John Wesley*, the *Gil-*

bert Haven, and the *Wilbur Fisk* issues. The Symposium idea has also been magnified by grouping the opinions of representative persons upon important topics. This practice will be continued, as often as once in three months, during the coming year.

Editorial Treatment.

In all editorial utterances it is our purpose to be alert, comprehensive, aggressive and just, recognizing no restraint save that of conscience and our obligation to the church and to moral reforms.

Our Correspondents.

Our corps of correspondents in the Old World, as well as in the New, are particularly well located, and are alert in furnishing our readers with necessary intelligence relative to current thought and Christian and reformatory movements.

Epworth League.

It will not be forgotten that ZION'S HERALD was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor in the future, as in the past, to magnify this providential movement. **Rev. G. S. Butters**, **F. N. Upham** and **M. S. Kaufman** will render the League excellent service as our helpers in this department.

A Family Paper.

With ZION'S HERALD will continue to be the best family paper for New England Methodists, with a single desire to serve every member of our families and every important interest of the church in New England.

Chaplain W. O. Holway will contribute on the first page, so highly appreciated, are permanent features of the paper.

Paul Penniman's interesting observations and criticisms will appear from time to time.

The 6th Page, which is characterized as the Family Page, will remain under the able supervision of **Miss Adelaide S. Seavers**. Youth and children will receive generous attention, and **Anty Serena's** talks with her feminine readers will be continued.

To make ZION'S HERALD absolutely indispensable to intelligent Methodists is our highest purpose. Neither time, strength nor resources will be spared to achieve this object. Will not our ministers, for the best good of their churches, present ZION'S HERALD with its plan to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimen copies in single roll to any minister who will request it, or mail to a list of names furnished for trial for one month. Let the purpose be general and successful to

Put Zion's Herald into Every Methodist Home!

The Conferences

(See also Page 3.)

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting.—Mrs. Lydia Von Finkenstein Mountford gave a very interesting talk upon some Biblical subjects, throwing a great deal of light upon them. She is a very pleasant and fluent speaker. The hall was crowded.

Boston, Tremont St.—An incident of unusual interest occurred at this church, Sunday forenoon, Oct. 9. At the close of an effective sermon by the pastor, Rev. Dr. Ramsay, on the text, "We are laborers together," he introduced Mrs. Dr. Parker, of India, the founder of the Woman's Foreign Missionary Society. Dr. Ramsay touchingly referred to her valuable work in India, and also alluded to the memorial window in Tremont Street Church upon which appear the names of the eight original members, which included those of Mrs. Parker and Mrs. Dr. Butters. Six of these ladies were present. Mrs. Parker gave an interesting account of the beginning of the Chinese Museum at Boston, which was afterwards purchased by P. T. Barnum. He died at Singapore, June 25, 1845, aged 32 years. It is thought he was U. S. minister to that port at the time of his death, but the means are not at hand for verifying the statement. A fine monument was erected over his remains by his business associates and friends. His picture shows a face of remarkable beauty and intelligence.

Montpelier District.

Baker Memorial, Dorchester.—The W. F. Society gave a supper and social, Wednesday evening, Oct. 12, in Social Hall, after which other exercises were enjoyed in the chapel. Rev. Dr. Els and Mrs. Dr. Parkhurst both gave interesting addresses. Mrs. J. G. Wells, delegate to the Portland convention, gave a very excellent report. Good music was furnished by the Epworth League chorus and members of the church choir. Twenty-two new members were added to the auxiliary.

Hyde Park.—On Sunday last, the pastor, Rev. W. J. Heath, spoke on "The Contribution of Columbus to the Welfare of Mankind." He analyzed his character, and gave the motives which prompted him: (1) self-aggrandizement; (2) love of adventure; (3) religious fervor.

Lyndon District.

East Boston, Bethel.—The 53d anniversary of the Sabbath-school was had on Sunday last. The secretaries reported the total membership 836; average attendance 515; conversions, 57. An address was given to a crowded house by the pastor, Dr. L. B. Bates.

Lynn, Common St.—"Gypsy" Smith, the very successful and brilliant evangelist, commenced a series of revival services on Sunday last. There was a very large congregation and the pastor, Rev. Dr. Whitaker is hoping for a great and lasting work.

Lynn, St. Luke's.—On Sunday last, the pastor, Rev. H. B. King, received 4 on probation, 5 in full from probation, and 4 by

Gloster, Riverdale.—Glad Tidings Day was appropriately observed on Sunday, Oct. 2, by an excellent address by the pastor, Rev. G. O. Crosby, in the afternoon, and a fine concert in the evening. The third meeting of the Cape Ann Circuit of the Epworth League was held at this church. The pastor of the First Baptist Church, Gloucester, Rev. J. Villers, gave an interesting and instructive address on "Epworth Essentials."

Broadford.—The preacher and many of the people on this charge having followed Bishop Malisell's direction, a full salvation and preach it, are in the beginning of a spiritual awakening which promises a glorious gathering to the church. A four days' meeting will begin Oct. 17, in which the pastor, Rev. C. H. Stackpole, will be assisted by Bro.

Matthews, Hitchcock, Upshur and Martin.

Portland District.

The church at South Berwick has had another occasion to sing the Doxology, for it is only another kind of independence day when the church gets free from debt. Mrs. Clarissa Roberts had it in her heart to make an offering to the cause of Christ, and Brother and Sister Cobb led to direct her mind to a good opportunity. The offering was \$500—a sum more than sufficient to cancel the obligation—and the notes held against the church were burned Oct. 1. Mrs. Roberts will bring it in grateful remembrance to the church at South Berwick. The help comes at a time to give great encouragement to the society, and they will soon be able to start on a parsonage enterprise. The church is in good spiritual condition, and last Sabbath evening 3 were received as members.

Gorham, North St., observed Oct. 2 as Harvest Day, with an appropriate sermon

VERMONT CONFERENCE.

St. Albans District.

Swanton.—The recent harvest festival under the auspices of the Epworth League was a decided success. An excellent program was rendered, consisting of music, recitations, pantomimes, etc. The net proceeds were over \$24, which sum was donated to the family of a worthy member who has suffered from a severe illness. The young people of this charge are models of activity and constant in their attendance on the services of the church. On his return from the weekly prayer-meeting, Oct. 6, the pastor, Rev. J. S. Tupper, found the parsonage filled with members of his flock who, under the inspiration of the Epworth League, came with hearts full of good-will and hands full of pounds. The net result was over a pound of silver (\$18.50), a barrel of flour, an automatic book-rest, and a large amount of groceries. After spending a delightful hour, they retired, leaving the pastor and family richer by nearly \$40.

Waterloo.—The lecture course was very happily opened, Sept. 29, by Rev. A. J. Hough, of Montpelier, who delighted the audience with his famous "Country Par-

son."

St. Johnsbury.—A farewell meeting to Rev. E. W. Parker, D. D., and wife was held at Grace M. E. Church, on Sunday evening, Oct. 2. A well prepared printed program is evidence sufficient that the meeting was interesting, enjoyable and profitable. The church was crowded. One pleasing feature of the occasion was the union of the South Congregational Church with Grace Church in the service. Rev. E. Fairbanks, pastor of the former church, delivered an address. Addresses were also given by Rev. J. Tyler (Baptist), Miss L. Sinclair, Mrs. E. W. Parker and the pastor. The closing speech was made by the veteran missionary, Dr. Parker. Excellent music was given by the choir of the Sabbath-school, with the raised voices of the two churches. At the morning meeting of the W. H. M. S., at the schoolhouse, a social service conducted entirely by laymen was held at the schoolhouse in the Hastings district on Sunday evening, Oct. 2. This was the first religious meeting held here for many years, and was a season of great tenderness and power. So says the local press.

St. Albans.—The interest steadily deepens. The people of God are being quickened and blessed, and some are inquiring the way of life. The Sunday evening prayer-meetings are proving a grand success.

In a recent call on Brother Malcom, we evidently learned some facts concerning a brother of Sister M., which, we believe, will be of interest to the readers of this column.

Joseph Harvey Wead was a son, by his first husband, of her who was afterward married to Newbury students as "Mother Fisk," at whose home they often held prayer-meetings. "Mother Fisk's" second husband was an uncle of Wilbur Fisk, and a daughter was the first wife of Dr. Alonzo Webster. The mother came to Newbury with Dr. Webster when he was stationed there, and later her son, the subject of this sketch, bought for her use the house of Rev. O. C. Baker (afterward Bishop) and furnished it handsomely. The son was engaged in the East Indian trade and made seven trips to the Indies as supercargo, making his first voyage about 1835. He kept a log-book of every voyage, some of which are in Sister M.'s possession and are intensely interesting. He was evidently a very bright young man, but not at all religious. As indicating the marvelous improvement in facilities for traveling since that time, it may be mentioned that the log book of a voyage from Boston to Batavia in 1837 shows that they were 105 days on the water. The discomfort of such a voyage in a sailing vessel can be but feebly imagined now, but would be regarded as wholly unbearable. In his travels Mr. Wead saw considerable of the world, was constant at church and always present at the quarterly conferences, taking a deep interest in everything which pertains to the local church or to Methodism at large.

Springfield District.

Let the preachers please notice that the second meeting of the District Association will be held at Windsor, Oct. 25-27. The first afternoon and evening will be given to the District Epworth League. It is expected that Rev. W. R. Davenport, of Waterbury, will give the address in the evening. A full program was prepared for the Association meeting. Let there be a grand rally for Brethren, for the sake of the work of the church, if not for other reason, plan to be present. Let this Preachers' Meeting and Epworth League convention be a success!

Bro. A. W. Ford writes: "I certainly hope every preacher on the district will come, as Windsor has not had anything of the kind for years. Push things!" Bro. Ford is pushing things at Hartland and Windsor, let us help by our presence and prayers. Let the Leagues as well as the ministers write Bro. Ford at Hartland with reference to entertainment.

Wardsboro.—Sister Dennis Wells, who has been suffering from the paralysis of one side since August last, is slowly gaining the use of her hand. Bro. Wells, though nearly ninety years old, is constant at church and always present at the quarterly conferences, taking a deep interest in everything which pertains to the local church or to Methodism at large.

Wardsboro.—Sister Dennis Wells, who has been suffering from the paralysis of one side since August last, is slowly gaining the use of her hand. Bro. Wells, though nearly ninety years old, is constant at church and always present at the quarterly conferences, taking a deep interest in everything which pertains to the local church or to Methodism at large.

At Starks the Sunday-school has had a year of unusual prosperity. The superintendent, Dr. Hatch, has labored hard to carry out practical methods, and has succeeded. Bro. Barker finds his third year at Starks and Industry a pleasant one.

Kingston.—The pastor has baptized several of late, and his predecessor had the privilege of baptizing his little babe at the last quarterly conference. We hope all the pastors who have not taken the Church Aid collection and sent it to Bro. Elbridge, will do so at once.

The Ministerial Association met there in September, and was a very enjoyable one. The preachers attended in about the usual numbers. Many had never been in that vicinity before, and they were delighted with the mountain scenery. The sessions of the Association were spiritual. The papers read were very creditable, and some of them were masterly. The discussions were free, sharp, and very kind. As there had never been a Ministerial Association in the place before, the people appreciated the privilege of attending it, and their hospitality was sumptuous. We were disappointed that the preachers were obliged to return home immediately, and none of them have the privilege of going to the Dead River region and enjoying an outing of a few days amid the autumnal foliage of those great forests, holding meetings with the people living there.

Waynesboro.—Sister Dennis Wells, who has been suffering from the paralysis of one side since August last, is slowly gaining the use of her hand. Bro. Wells, though nearly ninety years old, is constant at church and always present at the quarterly conferences, taking a deep interest in everything which pertains to the local church or to Methodism at large.

Wardsboro.—Sister Dennis Wells, who has been suffering from the paralysis of one side since August last, is slowly gaining the use of her hand. Bro. Wells, though nearly ninety years old, is constant at church and always present at the quarterly conferences, taking a deep interest in everything which pertains to the local church or to Methodism at large.

Wardsboro.—Sister Dennis Wells, who has been suffering from the paralysis of one side since August last, is slowly gaining the use of her hand. Bro. Wells, though nearly ninety years old, is constant at church and always present at the quarterly conferences, taking a deep interest in everything which pertains to the local church or to Methodism at large.

The Family.

OCTOBER.

MRS M A HOLT

Sweet month, that wears a tinted crown
Of leaves touched with a beauty rare,
Which, one by one, come drifting down
Upon the scented woodland air!

The time when summer's parting kiss
Falls softly on its dying things,
While Nature thrills beneath the bliss,
And flushes at the joy it brings.

The season when the fair, calm days
Come to the earth with cooler breath,
And when the dreamy, languid haze
Seeks to enwrap the scene of death.

October, sweetest month of all!
That gems the brow of the fair year,
How soft and low its voices fall
Upon our oft-enraptured ear!

While bearing Nature's fairest things
Back to the brown and senseless earth,
And yet its sweetest fondlings cling
To us, as though of heavenly birth.

OUR LOVED ONES GONE.

SUSAN TEALL PERRY.

What if the Lord should hear the prayer
We sometimes make in our despair,
And send the dear, beloved ones back,
Life's burdens once again to take,
Its struggles and its conflicts make,
And tread once more the traveled track?

To walk with us, when they have walked
With the redeemed and with them talked,
And looked upon His face, whose name
Is written on their foreheads, where
Was once the mark of anxious care—
Would we not sorrow if they came?

Not selfish love be ours. Ah, no!
Yet everywhere we miss them so!

And it is hard to take up life
Without their presence and their cheer;

No kindly words from them to hear
When we are weary with the strife.

But we must live our lives, and stay.
God grant to us a sheltered way,

Who walk along with toll-worn feet,
And lead us by His love and strength,

Until at that last gate at length—
That gate called Beautiful—we meet!

THOUGHTS FOR THE THOUGHTFUL.

Don't take up everything. The Lord seldom gives one great, outside mission; He never gives half a dozen at a time. — Mrs. A. D. T. Whitney.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away, as the withered sepals drop away when the full flower has blown. — Frederic W. Farrar.

We can only do a deed to God by doing that deed for Him — only by offering our as the hands with which it shall be done. Our human love for one another, and all our human help for others, is for God; "God's tender mercy" is the same in heaven for what we call on earth "a drink of water." Many dear things of Providence He hands to His little ones by each other. Sometimes how can He reach them else? And sometimes whom can He use but you and me? — Rev. W. C. Gannett.

This loving Care that folds in our little lives, how near it comes when we need it most! I feel as if it held you now in a tenderness such as none of us can know, and none know how to ask for. "The night shall be light about you," calling you to what trustlike sleep, bringing out holy, eternal stars. . . . I know that you will, more than ever, know how to help the weak who faint amid the mysteries of those laws of life we call death. For only the uplifted face of one who has tasted these waters and found them divine, can help such to faith. Here in the border of the unknown, and the change to come to bring into the daily ways of life, feel as much as you can how many hearts there are that would come and sit with you, as near as they may, with their best sympathy and faith. — Samuel Johnson.

When the day was all withdrawn,
When we walked in darkest night,
When we panted for the dawn
Of the ever-blessed Light,
In those hours of darkness dim,
We were drawing near to Him.

When, beneath the sudden stroke,
All our joys of life went down,
When our best beloved broke
Early bounds to take their crown,
By the upward path they trod,
Nearer drew we to our God.

Through the long and vanished years,
Doubtful, struggling and depressed,
Shrouded in the mist of tears,
We were passing to our rest;

Tempest-tossed and current-driven,
Ever drawing nearer heaven.

— Selected.

Our duty is to do right, rather than to try to do right. The word "try" in the Scriptures always means to test, never to attempt. Indeed, the inspired writers do not seem to have felt the need of the word in the second sense. The divine commands never are to attempt that or that, but just to do it. When Christ stood before the man with the withered hand, He did not bid him try to stretch it forth, but just said, "Stretch forth thy hand." And the Master of the natural and spiritual realm said to the world, "He speaks as one having authority over them. And just as He accompanied the effort of the owner of that withered hand by natural power to accomplish His purpose, so, when He says 'Have faith in God,'" "Love one another," "Be of good cheer," spiritual power goes with the word to make it possible to do all these impossible things. Faith sees, though sense cannot that the Lord will never be wanting on His side if we are not so on ours. — S. S. Times.

I was standing on Mount Kinne a few weeks ago. A magnificent mass of solid hornblende, rising eleven hundred feet from the bosom of the lake, one side a perpendicular wall capped with beetling cliffs which seemed even ready ready to plunge into the inky waters that lie crumpled and trembling in a sort of Dantean gloom at their base. From the top of the wall I looked down upon the lake and the curving shore. Boats like tiny eggshells with their mites of humanity floated here and there within the range of my vision. Men and women that looked like pygmies moved about on the land. The sensation was a strange one.

The world seemed so large and men so small, I could not help exclaiming: "What is man that Thou art mindful of him?" It takes but an altitude of half a mile to reduce him to the proportions of an ant; what must he seem from the altitude of heaven? An insect that lives his little day, that buzzes and hums, ruler more potent than Catherine of Russia; and when her warfare was accomplished, it was only fitting that her remains should rest in the National Cemetery. General Grant honored himself by conceding that honor to the petition of her friends. She is

smallest of the Creator's works, a supremely selfish man! If such he be, living within self for self, loveless and Christless, always getting and never giving, he shall at last lie buried there; but she was, perhaps, the most eminent of all the women and civilians whose bodies rest therein until the archangel's trumpet shall blow the *reveille* of the resurrection.

Conversation, not a week ago, with a recent graduate of the Military Academy, is one of several authorities for the statement that Miss Anna Warner has not only taken up the work which her sainted sister performed, but that she is prosecuting it with like characteristic and success. She is a Presbyterian — follower by profession of the ancestral faith; but she is pre-eminently a Christian — one in heart, faith, and purpose with all who love our Lord Jesus Christ in sincerity. Only in name is she differentiated from evangelical Arminians, with whom her friendships are numerous and tender as with those of the stern Calvinistic beliefs. The Hymnal of the Methodist Episcopal Church includes one of her most touching poetical effusions, beginning,

"One day's work for Jesus,
One less for me."

Its history is this: She had just received a letter from Rev. Benjamin M. Adams — formerly pastor of the Methodist Episcopal Church on the West Point charge, and now the witty, humorous and godly presiding elder of a district in the New York East Conference — written at the close of a Sabbath day's labors, and speaking of physical weariness and abounding spiritual joy. Her sympathetic spirit caught fire as she read it. Common ideas of the Gospel ministry, common purposes in its prosecution, and common joy in its triumphs, flame out in this noble lyric. Long may she live to infuse like spiritual life, under God, into the youthful and ardent souls from whose ranks will come our future generals, statesmen, and public officials! To live as Susan and Anna Warner have lived — lives of purest philanthropy, lives hid with Christ in God — is to live in the highest and only true sense, —

"Live the life of heaven above,
All the life of glorious love."

Ivington-on-Hudson, New York.

not the only woman, nor the only civilian, buried there; but she was, perhaps, the most eminent of all the women and civilians whose bodies rest therein until the archangel's trumpet shall blow the *reveille* of the resurrection.

Conversation, not a week ago, with a recent graduate of the Military Academy, is one of several authorities for the statement that Miss Anna Warner has not only taken up the work which her sainted sister performed,

but that she is prosecuting it with like characteristic and success. She is a Presbyterian — follower by profession of the ancestral faith; but she is pre-eminently a Christian — one in heart, faith, and purpose with all who love our Lord Jesus Christ in sincerity. Only in name is she differentiated from evangelical Arminians, with whom her friendships are numerous and tender as with those of the stern Calvinistic beliefs. The Hymnal of the Methodist Episcopal Church includes one of her most touching poetical effusions, beginning,

"One day's work for Jesus,

"One less for me."

Its history is this: She had just received a letter from Rev. Benjamin M. Adams — formerly pastor of the Methodist Episcopal Church on the West Point charge, and now the witty, humorous and godly presiding elder of a district in the New York East Conference — written at the close of a Sabbath day's labors, and speaking of physical weariness and abounding spiritual joy. Her sympathetic spirit caught fire as she read it. Common ideas of the Gospel ministry, common purposes in its prosecution, and common joy in its triumphs, flame out in this noble lyric. Long may she live to infuse like spiritual life, under God, into the youthful and ardent souls from whose ranks will come our future generals, statesmen, and public officials! To live as Susan and Anna Warner have lived — lives of purest philanthropy, lives hid with Christ in God — is to live in the highest and only true sense, —

"Live the life of heaven above,
All the life of glorious love."

Ivington-on-Hudson, New York.

ABOUT WOMEN.

— Mrs. John H. Bennett, of South Brewer, Me., has invented a device for the ventilation of milk in cans, as well as its protection from dust, flies, etc., which is likely to come into general use among dairy farmers.

— Swedish girls who come to this country seeking employment as housemaids, usually bring with them at least one trunkful of household linen. It is really part of a potential wedding trousseau, for every Swedish girl counts upon getting a husband one day, and prepares against the event by years of saving.

— Police matrons in Chicago are required to wear a uniform while on duty. This uniform consists of a dress of blue serge with a tight-fitting double-breasted basque finished with blue buttons, and a plain skirt made short enough to clear the ground.

— Miss Harriet Monroe, author of the odes to be read at the dedication of the World's Fair, for which she has been awarded \$1,000, is described as having a beautiful oval face, crowned by a mass of brown hair. She has lived with her parents in Chicago all her life, except two years spent in a Georgetown convent. Her literary work extends back to her school-days. She has done newspaper work, and for some time she served the Chicago Tribune.

— Mrs. Anna Shaw recently said in an address:

"Forty years ago there were but seven avenues of work open to women; now there are three hundred and fifty-seven. Then, the only educational institution open to women was Berlin, O.; now, three hundred colleges and universities offer a seat to women. Education produces a much higher grade of schoolmen than ever before. Said a young man of Yale University to me, not long since, 'The men of Yale and Cornell have plenty of time for boating, cricket, baseball and all the rest; but we here at the girls' school have to study all the time.' And the girls, we're told, are as busy as the boys. . . . The good of education is broadening on every side, and she need only step forward to take a position far in advance of that ever dreamed of by her 'elder sisters.'

THE DEACON'S CHANCE.

FROM the deacon's standpoint the minister's salary was large, indeed "enormous," as the deacon used to say. In point of fact it was very moderate, being only \$450 a year, and \$50 of that had to be taken in wood. But we must look at it from the deacon's point of view.

He lived upon and cultivated a farm that furnished him and his family almost their entire living. When they wanted groceries, or any kind of "store" goods, he would make a trade of butter or eggs and supply their wants.

This left but very little to sell for cash, and consequently the good deacon handled but little actual money from one year's end to the other. Two hundred dollars, and sometimes fifty or seventy-five, was all the real cash the deacon saw in the year; and his necessities, not requiring this much, he usually had a considerable sum to his credit.

At night he was tired, but he had a good night's sleep, and the next morning he was up bright and early, and dressed and dressed with himself. After supper he sat before the fire-place more than an hour, with his chin upon his hands and his eyes closed; he was thinking. His vest was held together by only one button; the lower one was gone. Finally he raised himself up slowly.

A new light shone in his eyes.

"Betty," he said, "get me some paper and ink, and opodelco for my back." She placed the writing materials before him, and a cup of liniment.

Here, John, he said, addressing his eldest boy, come in from the stable where he was clerking. "Here, John, you are better at writing than I am, and my hand is so tired I can hardly hold a pen anyway. Draw up a subscription-paper for the minister to give fifty dollars more a year, and put your father down ten dollars — yes, ten dollars, John. Betsey, it's ten dollars.

If that man can get up a hundred of them sermons every year he ought to have a thousand dollars. Betsy, a thousand dollars is a good deal of money; yes, it is; but I say, that the minister earns it, every dollar of it. I don't see for the life of me — and I ought to know — I don't see how a man can write two of them sermons a week. I worked at mine two whole days and got no further than the text." — Morning Star.

— Mrs. M. F. Butts, in Advance.

studying done in the High School that day. All that the scholars could think of was those prizes, and to speculate who would be lucky enough to win them. Though they nearly all took hold of the offer with a will, many of them gave up the contest after a few days' study; and as the time for the celebration drew near, it was generally conceded that the real contest lay between Dick Garrett and Max Tucker. Heretofore Dick had been considered the prize essay writer of the school; but Max's rapid progress in the art, particularly after the prize-offer, made Dick jealous for his championship, and excited in his bosom an envious feeling towards his innocent rival.

Dick was the son of Squire Garrett, one of the most prosperous men of the village, while Max labored under the disadvantage of having drunken Tom Tucker for his father. To be sure, Tom Tucker had not always been a drunkard. Time was when he had been the principal merchant in Redoak; but in those old days when everything seemed to go well with him, the little brown jug, hidden away in the wareroom, was stealthily getting in his treacherous work, and by and by it defrauded him of his home, his self-respect, his fair name, and all that life holds most dear. His beautiful cottage became the property of another, and the small tenement that he rendered as a place of shelter for his wife and children was soon exchanged for a less respectable place of abode; and thus the change went on, until a shabby, two-roomed frame, with a roof that would not protect its inmates, was all that his wronged family could claim as a home.

Until Max threatened to come between him and his ambitious plans, Dick had taken no notice of the son of drunken Tom Tucker, but as soon as he realized that his laurels were in danger, he began a series of petty annoyances which culminated in what he termed a practical joke, on the very night preceding Columbus Day.

Dick was king in his set, so much so that the boys had dubbed him "King Dick;" hence he had no trouble in carrying out the plot for Max's downfall, which his busy brain had conjured up. Everything was done very quietly in the silent hours when honest people slept, but the boys, always wide-awake when mischief is brewing, were up in time to see the fun of the morning from their hiding-place in the loft of an old stable across the alley.

The practical joke consisted of an immense dummy rigged out in old boots and tattered garments while the battered hat which surrounded the brainless head was enough like the one worn by old Tom Tucker to suggest to any of the passers-by that the joke had been perpetrated in his honor. The awkward figure leaned suspiciously towards the gutter, while in its hand was grasped a long-necked bottle which did not bear the label "whiskey" to inform the public what it contained.

On the same pole — several feet below the ridiculous sham — was a smaller dummy climbing in the direction of the big one, and on its old cap was attached a bit of muslin on which was printed: "I'm after you, daddy. Keep up your spirits a little longer, for I am sure of the Columbian prize, and then we'll have jolly old times with our old friend there in your hand."

If old Tom Tucker was a drunkard, he was not a fool, and it required only a glance at the ridiculous exhibition at his door to convince him of its meaning. At first he was so angry that he forgot he had started down town for his morning dram; but when he saw how much Max was affected by this open affront, he re-read the words that seemed to wound his boy so deeply, "I'm after you, daddy." "No, you're not," he hissed through his shut teeth. "No boy of mine must ever be permitted to follow after me;" and then as he sat there with those words burning into his dull brain, he wondered if there was any danger of this boy of whom he was so proud coming after him. He knew that curses as well as blessings descend from father to son, and a great fear, such as he had never experienced before, took hold of his heart. His boy, his only son, like him! "No! no! a thousand times no!" he gasped. "The boy must be saved at all hazards. He must be saved even if I have to save myself to save him."

The dummies were taken down and burned, as they deserved, but the father, wrestling with his conscience, could not burn those words which had written their meaning in letters of fire upon both brain and soul. He kept away from the saloon all day, and in the evening, when Max came home the proud possessor of the twenty-dollar prize, he was more sober than he had been for many and many a day.

"I am glad you won the prize, my boy, more on account of the honor than the money, poor as we are," he said, when Max, a little doubtfully it must be confessed, displayed his treasure. "It was a mean trick that those boys played upon us, and I am pleased to know that Dick has been compelled to take a second place for once. It was a mean, cruel joke they played upon us, I repeat, for I know it was he who planned the whole thing; but, with God's help, my boy will never follow in my steps, and I am certain of His aid, if I do all I can myself, for He always helps those who help themselves."

"Then you will sign the pledge, father, right away, will you not?" asked Max, his voice trembling with emotion. "There is one in my Bible, and I am sure it will help you to put your name to it."

"I think it will, Max," was the answer. "At any rate, you may bring it here for me to read."

Max was not long in executing this request, and as soon as his father had read it, he asked for pen and ink, and in a plain, firm hand wrote, "Thomas Tucker," at the bottom of the card.

"There, I have signed it," he said in a quivering tone, after looking for a moment at the signature. "I have signed it," he repeated, "and, bad as I am, I have never yet broken a promise, and I shall not break this one. You may tell your mother so."

And this was what came of Dick's practical joke, which, after all, you see, proved a blessing in disguise; for Thomas Tucker gave fair promise of redeeming his good name, and I think he will succeed, for he is pressing forward, not in his own strength, but in the strength of that One who said, "My grace is sufficient for thee; for My strength is made perfect in weakness."

from contact with the work and workers cannot be overestimated.

Consider this, and let us see the class-room at 45 East Chester Park filled with eager, earnest young women.

A DAY STUDENT.

For further particulars apply to Miss Mary E. Lunn, 45 East Chester Park, Boston, Mass.

THE LITTLE RIFT.

WATCII begins. There is always a point after this the progress of disintegration is easy. It is the first quarter which makes possible the next, and after one or two flights are reconvened, those who love each other, it may be devolved, grow accustomed to strife and no longer feel horror-stricken at the bare mention of it. The little rift is not more than a breadth, but it may widen and broaden until alienation and distress and the wreck of all household happiness follow the first tiny fracture of peace.

In the union of husband and wife, which is the most intimate and confidential relationship on earth, there

The Sunday School.

FOURTH QUARTER, LESSON V.
Sunday, October 30.
Acts 11:19-30.

REV. W. D. HOLWAY, U. S. N.

THE GOSPEL PREACHED AT ANTIOTH.

I. Preliminary.

L. GOLDEN TEXT: "A great number believed and turned unto the Lord" (Acts 11:21).

L. DATE: A. D. 40-43.**L. PLACE:** Antioch.

H. HOME READINGS: Monday—Acts 11: 19-24; Tuesday—Acts 11: 25-30; Wednesday—Matt. 10: 16-23; Thursday—Phil. 1: 12-21; Friday—1 Thess. 1: 1-10; Saturday—Isa. 60: 1-6; Sunday—1 Cor. 2: 1-8.

II. Introductory.

The great wave of Gospel extension, started by Stephen's martyrdom and the persecution which followed it, did not spend its force in the provinces of Palestine. It swept over Phoenicia, across Cyprus, and reached even to the proud and dissolute Greek capital of the East—Antioch. For the most part the dispersed believers proclaimed the glad tidings to the Jews only; but among them were Hellenists from Cyprus and Cyrene who, on reaching Antioch, preached boldly to the Gentile Greeks. The names of these daring evangelists are not given, but their work was owned of God and blessed with an immediate and large increase. Tidings of this success reached the church at Jerusalem, and they at once decided to send one of their number to inspect this remarkable development or heathen soil. The man chosen for this delicate duty was Barnabas, who, besides being "a good man, full of faith and the Holy Ghost," was, by reason of his birth in Cyprus, his office as a Levite, his devotion of his property to the common fund, his conciliatory and sympathetic spirit, eminently qualified to act with charity and wisdom in any differences that might arise between Hebrews and Hellenists. Quite likely the conversion of Cornelius occurred about this time, and the invertebrate prejudices of the mother church had been somewhat softened by Peter's recital and defense of his course. On reaching Antioch Barnabas perceived at once the unmistakable evidences of "the grace of God," and could not conceal his joy. He did not raise the question of circumcision; he imposed upon them no burdensome rites; he simply exhorted them to "cleave unto the Lord" with a steady heart-purpose, and his own labors greatly swelled their number—much people was added unto the Lord."

As the new movement grew, Barnabas felt the need of an efficient helper, and went to Tarsus to find Saul. Undoubtedly he might have summoned to his aid an apostle from Jerusalem, but he judged and judged rightly, that the work demanded a man of trained mind, broad culture, burning zeal, and freedom from Jewish prejudices; and he could probably think of no one better fitted than the converted persecutor. He found Saul, brought him to Antioch, and they both labored together for a year. The church was enlarged. Its adherents "grew to such importance as to be enrolled among the schools of religious and philosophic opinion recognized by the Greeks and Romans;" and when an appellation or a title was needed, their Gentile foes or friends, either in ridicule or in earnest, called them after Him in whose name they trusted: "The disciples were called Christians first in Antioch."

They soon showed a truly Christian spirit in the matter of beneficence. A prophet, named Agabus, who with others visited them from Jerusalem, foretold an approaching famine. Immediately, with a truly fraternal instinct, the hearts of these Gentile converts were stirred to send relief to their Judean brethren. Each one cheerfully contributed according to his ability, and the money thus gathered was entrusted to Barnabas and Saul, to be carried to them in Jerusalem.

III. Expository.

Now they—R. V., "they therefore." Scattered abroad.—The narrative goes back to chapter 8: 4, three years before, recapitulates the results of the persecution and dispersion, and proceeds to narrate a still further extension of Christianity in the direction of Cyprus and Antioch. The persecution (R. V., "tribulation") that arose about Stephen—the persecution started on account of Stephen by Saul. **Phenix** (R. V., "Phoenicia")—a maritime province of the Mediterranean, about 120 miles long and 20 broad, the principal cities of which were Tyre and Sidon. **Cyprus**—the well-known island in the northeast corner of the Mediterranean, about one hundred and fifty miles long by fifty wide; noted for the fertility of its soil and the excellencies of its inhabitants. Egypt, Persia and Greece successively possessed it. In 178 it was ceded by Turkey to England. **Antioch**—the capital of Syria, on the river Orontes, 300 miles north of Jerusalem. "It was one of the three greatest cities in the civilized world—an almost an oriental Rome. It had immense public buildings and beautiful statues—the noblest specimens of Grecian art. Having, too, a most delightful climate, it is not strange that it was gathered from every quarter a population reckoned at over 500,000, among whom the languages spoken and the costumes worn were singularly diverse. Foremost in refinement and culture, Antioch was also foremost in luxury and vice" (Abbott). **Preaching** (R. V., "speaking") the word.—The persecuted were the missionaries of the truth. **Unto the Jews only**.—This was before the conversion of Cornelius.

Some of them—of those "preaching the word;" their names are unknown, but it seems certain that they were Hellenists—Cyrene—on the coast of Africa, west of Egypt. There was a large Jewish colony there. Lucius of Cyrene is mentioned in the list of prophets in chap. 8: 1. **Spake unto the Greeks** (R. V., "Greeks also").—The text is uncertain here. It cannot be satisfactorily determined whether the word meaning "Greeks," or the word meaning "Hellenists," is the right one. The revisers render the word "Greeks," meaning the Gentile population; but Westcott and Hort, in their latest edition, retain the word meaning "Hellenists," or "Grecised Jews." The majority of the critics, however, decide for "Greeks," and Farrar insists that this "is nothing less

than the beginning, on a large scale, of the conversion of the Gentiles." The hand of the Lord—the Divine power, or might, manifested both in conversions and miracles. With them—with the preachers. **A great number believed and turned**—R. V., "a great number that believed turned." They "turned" because they "believed." Having believed, they turned from their heathen idolatries and rites to the service and worship of God.

Weak, painful kidneys. With their weary, dull, aching, lifeless, all-gone sensations relieved in an instant by the Cuticura Anti-Pain Plaster.

The faithful preacher has a right to expect that the "hand of the Lord" will be outstretched, and that success will attend the Word.

Good men, full of the Holy Spirit and

faith, will always rejoice when sinners turn to the Lord.

Christianity has always felt called to the centres of commerce and of power, and has fearlessly erected its standards in the midst of corruption and degeneracy.

Christianity does not erect cities for itself, but conquers cities for itself.

There is no nobler, better name than "Christian." Happy he whose life fits the profession!

According to our ability we should tribute to the necessities of the saints.

V. Illustrative.

From the days when the roar of the wild beast in the amphitheatre was interrupted by the profound silence, *Christianum sum*; from the days when the martyrs, like "a host of Scævolas," upheld their courage by this name as they bathed their hands without a shudder in the flickering fire, the idea of all patience, of all heroic constancy, of all missionary effort, of all philanthropic effort, is in that name. How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How much less could they have conceived it possible that these should become the greatest, all the greatest literature, all the greatest government, all the greatest philosophy, all the greatest science—and more even than this—of what is best, truest, purest and lowest in the achievements of man, should be capable of no designation so distinctive as that furnished by the connotation of what was intended for the momentous *sobriquet*.

The secret of the wisdom of the Greek, and the fervor of the Latin, fathers, and the eloquence of both, is in that word; and the isolation of the hermits, and the devotion of the monks, and the self-denial of the missionaries, and the learning of the schoolmen, and the grand designs of the Catholic statesmen, and the chivalry of the knights, and the courage of the reformers, and the love of the philantropists, and the sweetness and purity of northern homes, and everything of divine and noble which marks—from the squalls of tempest to the splendor of the cathedrals—the story of the Christian Church.

Until recently he has been active in the Sunday school and in the social services of the church, but weight of years and care have prevented him from enjoying these exercises. He was a man of pronounced convictions and possessed the courage necessary to maintain them. No one among us will be missed more than he.

In February, 1843, he married Rowena Littlefield, with whom he lived a more comfortable life.

Being childless, their interest centred in each other, so that his companion will be peculiarly lonely.

The qualities that made Brother Bryant so valuable in church affairs won him early confidence in his business circles. The local press, in their notice of his death, said:

"Mr. Bryant was one of the best citizens that Sao ever had. He was strictly honest and honorable in all his transactions, and commanded by his integrity and uprightness of character the respect of all. By those among whom he was best known he was best loved. He was a pillar of the Sao Methodist Church, and was a conscientious Christian." Until his last sickness Mr. Bryant was strong and healthy, and displayed wonderful activity for a man of his years, appearing really much younger. He worked daily on the ice team and did enough for a young man. To all outward appearances he had before him a life as long as that of his father's, who was over 95 years old, having been born April 9, 1797.

His earthly usefulness was brief; on the last day of his life he died the next Wednesday morning.

His death was very sudden, his sickness con-

tinuing but the church of which she was a most active and efficient member. Although young in years, she was mature in Christian experience. She was recognized by all who knew her as an ardent worker on whom full dependence could be placed. She was controlled by what she believed to be her Master's will rather than by any fickle mood. At the age of fourteen she became a widow, and in the atmosphere of a refined Christian home her spiritual nature had beautiful development.

At the time of her death she was a student in the school of music connected with Smith College, where her gifts and devotion were recognized by teachers and pupils. She was the church organist, and is sadly missed in the Sabbath services and in the social meetings. She was deeply interested in the missionary cause, and contemplated giving herself to the work abroad if her life had been spared.

Seldon does the death of one so young leave so deep an impression upon the church and the community. The influence of her pure and ardent Christian life survives the decay of nature, and is death to others the practice of the Christian virtues" (Whedon).

F. T. POMEROY.

Obituaries.

Rowley.—Lottie Eloise Rowley died in Northampton, Mass., June 29, 1892, aged nearly 23 years.

Her death was very sudden, her sickness continuing but the church of which she was a most active and efficient member. Although young in years, she was mature in Christian experience. She was recognized by all who knew her as an ardent worker on whom full dependence could be placed. She was controlled by what she believed to be her Master's will rather than by any fickle mood. At the age of fourteen she became a widow, and in the atmosphere of a refined Christian home her spiritual nature had beautiful development.

At the time of her death she was a student in the school of music connected with Smith College, where her gifts and devotion were recognized by teachers and pupils. She was the church organist, and is sadly missed in the Sabbath services and in the social meetings. She was deeply interested in the missionary cause, and contemplated giving herself to the work abroad if her life had been spared.

Seldon does the death of one so young leave so deep an impression upon the church and the community. The influence of her pure and ardent Christian life survives the decay of nature, and is death to others the practice of the Christian virtues" (Whedon).

F. T. POMEROY.

Bottomly.—Joseph Bottomly was born in England, in 1818, and died in Cherry Valley, Mass., August 17, 1892, aged 74 years.

He came to Cherry Valley at the age of twenty-four, where he engaged in mercantile pursuits for a number of years, and then became manufacturer. He was connected with the Incorporation of the M. E. Church. He was at times a steward, and always an active worker as long as his health would permit, though quiet and retiring in his habits.

During the last two or three years he was quite feeble in health. He leaves a widow, having buried his only daughter seventeen years since.

N. H. MARTIN.

27. Prophets from Jerusalem unto Antioch—inspired teachers, whose prophecy was not confined to mere prediction, but who gave messages, as the Spirit directed, of warning, or comfort, or instruction; they included members of both sexes. **Stood up**—probably in the church assembly. **Agabus**—afterwards mentioned as a prophet, in Acts 21: 10, twenty years after this prediction.

Signified by the Spirit.—For other instances in which the Spirit foretold coming difficulty, see Acts 16: 6, 7; 20: 23. **Great dearth throughout all the world**—R. V., "great famine over all the world." The "world" was generally used as a synonym of the Roman empire.

Claudius Caesar.—R. V. omits "Caesar." Claudius reigned from A. D. 41 to A. D. 54.

The reign of this emperor was memorable for frequent famines. Josephus speaks of one as specially affecting Judea and Syria, under the procuratorship of Cestius Fadus, A. D. 45. The population of Jerusalem was reduced to great distress, and were chiefly relieved by the bounty of Herod, Queen of Adabene, who sent in large supplies of corn, figs, and other articles of food (Plinius).

29. Every man according to his abilities.—An excellent rule, afterwards professed by Paul, in Cor. 16: 2. In this way every man would, and his gift would be measured by his ability. Determined to send relief unto . . . Judea. They believed the prediction; and to provide against a distress which would surely come, these Gentile Christians showed their fraternal feeling. **Sent it to the elders**—the most distinguished men of the church in the New Testament. The Greek word is "presbyter." No account is given of the formal institution of the office of elder. Like many other things in the early church it probably arose spontaneously to meet an existing need, or was borrowed from the synagogue. The elders had general oversight over the local churches, under the apostles. **By the hands of Barnabas and Saul**—who probably visited Jerusalem for the purpose, although no other record is made of a visit at this time.

IV. Inferential.

1. Persecution may scatter, but it need not quench. The planting of the church at Antioch may be traced back to Stephen's martyrdom.

2. Christianity disdains all national or ecclesiastical barriers. It is for every nation and every creature.

3. The faithful preacher has a right to expect that the "hand of the Lord" will be outstretched, and that success will attend the Word.

Mr. Stoddard was a Methodist and a reader of ZION'S HERALD from childhood. For many

years he was connected with Bromfield and Church Street Methodist Episcopal Churches. For some years his deafness had made it impossible for him to hear preaching. All who knew him can understand the trouble he suffered.

The deafness was of a kind and of short duration, and was esteemed by all who knew him for his integrity and worth of character.

He was a sincere and practical Christian, being an active member of the Methodist Church.

When William S. Stoddard died the world lost a good man, and a Christian citizen.

W. P. KAY.

22. 23. Then tidings of these things—R. V., "and the report concerning them." The church . . . in Jerusalem—which still exercised a supervision over the local churches. Quite likely the Jewish Christians in Antioch were in doubt how to act. Circumcision must have seemed a thing no longer necessary when the Spirit fell upon these Gentile Christians, yet the Jewish prejudice was strong. **Sent forth Barnabas.**—The Jerusalem church had been taught an important lesson by Peter's recital of his vision and the conversion of Cornelius; we cannot suppose, therefore, that Barnabas was sent forth to Antioch, who first hit on what was to them a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be chiefly famous for its "Christian" associations; that the fame of Seleucus Nicator and Antiochus Epiphanes should be lost in that of Ignatius and Chrysostom; that, long after the power of the imperial legates had been utterly crumbled into the dust of oblivion as the glittering palace of the Seleucids in which they dwelt, the world would linger with unweary interest over every detail of the life of the obscure Cypriot and the afflicted Tarsian, whose preaching only evoked their wit and laughter! How little thought there were then a convenient nickname, that henceforward their whole city should be

Zion's Herald

FOR THE YEAR 1893.

Over Fifteen Months for
One Subscription.

A SPECIAL ADVANTAGE IS AGAIN OFFERED

New Subscribers.

The paper will be sent from date to the remainder of the year free to all New Subscribers who subscribe for One Year.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to Jan. 1, 1894.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the extra months offered free), and forward the money between this and Jan. 1.

We hope every minister will announce this offer to his congregation, and secure a large number of new subscribers immediately.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? Zion's HERALD should be read in every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of Forty-two columns of reading matter per week, and costs only 5cts. per number.

Each issue contains a large amount of fresh editorial matter, and also articles from a great variety of pens, affording the most valuable information upon all the important topics of the day.

Specimen Copies Free.

All letters relating to the subscription department of the paper, or on other business should be addressed to

**A. S. WEED, Publisher,
36 Bromfield St., Boston.**

View of the Week.

Tuesday, October 11

—Ex-Premier Mercer, of Canada, to be tried on charges of malfeasance.

—The blitinous coal producers to form a combine, similar to the Reading.

—Ten thousand school children in New York, as one feature of the Columbian festivities.

—Gen. Creepo proclaimed provisional president of Venezuela.

—The Queen Regent of Spain and the little King arrive at Huila from Cadiz to take part in the Columbus celebration.

Wednesday, October 12.

—Serious and damaging landslides in Venezuela.

—Great naval parade in New York harbor.

—The Homestead Advisory Committee indicted for treason against the States.

—Three men killed and many hurt by the explosion of a mill in Orono, Me.

—Mr. Charles T. Yerkes to give Chicago University the biggest telescope in the world—the object glass to be 45 inches, and to cost half a million dollars.

—The condition of Mrs. Harrison less encouraging.

—The Kiowa, Comanche and Apache tribes to surrender their reservations comprising 3,000,000 acres of valuable land. The government will pay \$2,500,000, and give each Indian 100 acres of land.

—True bills returned against Frick and other Carnegie officials.

—Largest registration yesterday in the history of New York city.

Thursday, October 13.

—Opening of the Congregational Council at Minneapolis; Dr. Quint elected Moderator.

—The great military and civic parade ten miles long occurs in New York; the monument to Columbus unveiled; superb night pageant.

—Edward Atkinson and President Eliot speak before the Tariff Reform League.

—The "Pilot Gorner" in Westminster Abbey receives the body of Lord Tennyson amid impressive ceremonies.

—Eight rope walker Clifford Calverley eclipses all records at Niagara Falls. He crosses the gorges in less than seven minutes.

—Mr. Blaine the guest of Whitelaw Reid at Ophir Farm, N. Y.

Friday, October 14.

—The Iron Hall officers indicted by an Indiana grand jury for embezzlement.

—An adverse report on the authorization of the Revised Version of the Scriptures made to the Episcopal Convention.

—All Spain celebrates the discovery of America.

—All the railroads in Colorado but one tied up by a snowstorm.

—Cruiser No. 6, 5,000 tons displacement, to be named the "Olympia."

—The Naval Board examining steamships of the New York, Cuban and Mexican lines ascends in their fitness as cruisers and transports.

—The New York Court of Appeals sustains Hill's appointment.

—Committees appointed by the Congregational Council; sharp discussion over the A. B. C. F. M.

—The Italian Chamber of Deputies dissolved; reduction in the military expenditures promised by the Ministry.

—The Sandwich Island Legislature takes present action against cholera.

—Riots in Poland caused by cholera; the plague increasing in southwestern Russia.

—The New Bedford Arctic whaling fleet captures 110 whales.

—A Canadian sealing schooner, while in the hands of a United States marshal, disarms him and puts him ashore.

—Fifty cases of scarlet fever in Waltham.

—All of the soldiers withdrawn from Home stead.

Saturday, October 15.

—Eighteen feet of snow near Cheyenne, Wyo.; heavy loss of live-stock.

—A serious switchmen's strike on the "Big Four."

—Prof. E. C. Smyth publicly criticizes the administration of the American Board.

—Arival of the Esquimaux from Labrador destined for the World's Fair.

—Five men killed by a freight collision on the New London Northern road.

—Partial and visible eclipse of the sun to occur Oct. 20.

—Another French victory in Dahomey.

—Henry Watterson to deliver the address at the dedication of the World's Fair in Chicago next week.

—Heavy gales on the English coast; destructive floods in Italy.

Monday, October 17.

—Heavy rains and floods in England; a large section of Yorkshire submerged.

—A great combine in the Lake Superior district effected by Rockefeller and his associates, including mines, railroads, steamships, mills, etc. The capital said to be \$30,000,000.

—The consul-general of Ecuador in New York arrested on a charge of forgery.

—President Andrews of Brown University appointed delegate from the United States to the International Monetary Conference, General Walker declining.

—Columbus service held in many churches.

—The Crow reservation in Montana, consisting of about 1,800,000 acres, thrown open to settlement.

—A dog, supposed to be rabid, bites a dozen people in Philadelphia.

THE CONFERENCES.

[Continued from Page 5.]

and a Sunday-school concert in the evening. The place of worship was beautifully decorated with fruit and flowers. The morning congregations are large and the social meetings spiritual.

At Kennebunkport about \$100 more than last reported has been raised to put the house of worship in good repair. The pastor, Bro. Bradgdon, packs the Sabbath full of work. Besides the three services divided between the Port and Cape, he conducts blackboard exercises in both schools and teaches a class in one, and finds a place in singing wherever it is needed.

It was our privilege to have one day at the meeting of the W. F. M. S. at Portland. Chestnut Street people entertained in that royal way for which they are noted. Considering the demands of the work, the meeting voted to advance the appropriations \$1,000. The women conduct their work in that business-like manner that commands the respect of all, and we expect that they will have the success of which they are worthy.

Dr. Isaac M. Tratton, of Newell, has passed to the church triumphant. He was an official member of the church and well known by the preachers. His departure is a great loss to the church.

EAST MAINE CONFERENCE.

Bucksport District.

—Addison.—The young pastor of this circuit, Rev. John Thornton McLean, is quite timid and compelled to give up all work for the present. May the Lord speedily restore him! He is gaining the esteem of the people and moving forward full of hope and courage. The church is being reshelved, and some repairs made on the interior. At Indian River the church is receiving extensive repairs. This part of the charge will build a cottage at East Machias camp-ground this fall or early spring.

South Thomaston.—Pastor Small left the work here and engaged as teacher and preacher with the Free Baptists somewhere in New Hampshire. He is an open field inviting some good man to enter and win a crown.

Rockport.—The church looks finely in its new furnishings. The ministerial meeting here last week was a pleasant occasion. Fifteen pastors were present. It was voted to have but two sessions annually hereafter. The next meeting is to be held in Wiscasset in February.

Rockland.—Twelve were received into full membership last Sunday, and four were baptized. Thirty-five have been received into the church since Conference. The Epworth League entertained visiting members from the Thomaston League Thursday evening.

—Elie spoke strong words in praise of the effective work done by the president and the executive committee of the Society. In view of the rapid growth of city and country, the value of the Society cannot be overestimated. We want an open thoroughfare from the studios to the highest form of church life. As the result of the labors of last year, actual property in excess of the whole amount expended in the work, came into our possession.

“Columbia, the Gem of the Ocean,” was sung.

Rev. Edgar J. Helms, of the University Settlement, followed. He detailed the work of the five residents in this Settlement. Their plan is for both ladies and gentlemen to make a thoroughgoing in the neighborhood.

There are Boys' Clubs organized and also Girls' Clubs. Every form of club life by which young men and women can be reached and elevated, is entered upon. They are trying to find a church where they can give the graduates of the mission halls a thorough training in spiritual knowledge.

Rev. E. P. King, of Morgan Memorial Church, was introduced as the hero of missionary work. He found his work in a low state, and had gradually developed it till it was in a high degree hopeful. They introduced industrial work, and supplemented by the deacons, they have completely filled the space at their command. They have taught girls and boys the most practical industries, as a means to an end. They have succeeded thereby in reaching the hearts of the people. God has marvelously opened the work for them. Sunday mornings they give breakfasts to laboring men, and through the assistance of the Epworth League and other organizations many people are reached. They have given between six and seven thousand meals, and preached a true Gospel to them. Some touching instances of men and women being converted are constantly arising. He gave some vivid instances of men and women who had been rescued from lives of sin.

Bro. King's address was replete with wit, pathos and information. His spirit and spiritual appeal and his infectious good humor were absolutely unrepeatable, but it is safe to say that rarely has a more helpful and profitable address been made to the Union. It was a revelation, not only of the existing work accomplished, but of the possibilities for the future.

“All Hail the Power of Jesus’ Name” was sung in closing.

W. P. N.

spent four very pleasant days with Bro. Grass and wife, preached at four different points on his charge, and had the pleasure of baptizing fourteen persons—nine children and five adults. Four persons were saved from sin in their death-beds, and died in triumph. The woman's meeting, conducted by Sister Grass, is destined to be a power for good in that section where so few women have learned to pray. Among the adults baptized were two deaf mutes, who gave blessed evidences of the power of God to save. The people are hungry for the truth as it is in Jesus. I preached on Tuesday morning at the church in Topfield to nearly two hundred, and many of them were young men who had left their work to hear the Gospel. I was much pleased with the favorable indications on this charge, and predict for Bro. Grass and wife a bountiful harvest of precious souls. Our brother and sister need our sympathy and prayers.

adopted a form of constitution, and chose the officers for the year. A division into four League sections was made for the purpose of holding spring and winter meetings. This makes eight meetings during the year, with an additional one in the annual meeting to be held in September. It is hoped to get a League in every church. All were splendidly entertained by the Nashua League. It was unanimously voted to second the invitation of the Manchester League in asking the First General Conference District League to hold its convention in Manchester in 1893.

B.

Concord District.

Bristol.—There were received into full membership, Oct. 2— one man with his wife, and he a brother of the two Brothers Hastings, natives of this vicinity and preachers in Western Conferences. “What can be done to increase the attendance and interest in our social meetings?” was the question raised in the quarterly conference by the pastor, Bro. Wolcott. A practical question this, that might well be considered in all our churches.

Concord.—The brethren of the Baker Memorial Church have wisely decided not to commence building until spring. Meanwhile they will collect a portion of their subscriptions, mature their plans, make their contracts, and collect \$250 accruing in the meantime for six months' rent of the dwelling now standing on the site to be occupied by the new church. S. C. K.

BOSTON SOCIAL UNION.

The representatives of the Boston City Missionary and Church Extension Society were given a reception by the Union on Monday evening. After the usual preliminary exercises, participated in by Bros. Yeames and Watkins, the president announced the celebration of the one hundredth anniversary of First Church. Bro. Newton sang a solo fine.

Fenway.—Special meetings have been held, during which four were converted. A new carpet has been laid in the church. The work begun by the pastor last year is carried on by the present pastor.

Winlow's Mills.—The chapel is progressing here, and souls have been converted of late to worship in it when completed. Religious meetings have been held by Rev. Bro. Phelan, of Waldoboro, and at least a dozen have found the Lord.

Windsor.—Rev. Bro. Wickmore has moved from his farm to the parsonage, and has charge of the work here. A church is safe in his care.

Waldoboro.—Rev. Mr. Moreton has succeeded in paying off the debt on the chapel. Besides this, \$150 has been expended in painting, finishing inside, and grading the church lot.

Unity and Troy.—Rev. H. D. Dodge, the pastor, is absent for a rest. He will take up the work again as soon as he is able. His excellent success makes his absence so much the greater loss to the church.

Thomaston.—Rev. C. A. Soutard supplied the pulpit here, Oct. 9, to the delight of the people. The pastor, Bro. Plumer, is overworked in carrying forward his various lines of work, and is hoping anxiously that the church may succeed in getting some regular supply, that may be relieved by the present pastor.

South Thomaston.—Pastor Small left the work here and engaged as teacher and preacher with the Free Baptists somewhere in New Hampshire. He is an open field inviting some good man to enter and win a crown.

Rockport.—The church looks finely in its new furnishings. The ministerial meeting here last week was a pleasant occasion. Fifteen pastors were present. It was voted to have but two sessions annually hereafter. The next meeting is to be held in Wiscasset in February.

Rockland.—Twelve were received into full membership last Sunday, and four were baptized. Thirty-five have been received into the church since Conference. The Epworth League entertained visiting members from the Thomaston League Thursday evening.

—Elie spoke strong words in praise of the effective work done by the president and the executive committee of the Society. In view of the rapid growth of city and country, the value of the Society cannot be overestimated. We want an open thoroughfare from the studios to the highest form of church life. As the result of the labors of last year, actual property in excess of the whole amount expended in the work, came into our possession.

“Columbia, the Gem of the Ocean,” was sung.

Rev. Edgar J. Helms, of the University Settlement, followed. He detailed the work of the five residents in this Settlement. Their plan is for both ladies and gentlemen to make a thoroughgoing in the neighborhood.

There are Boys' Clubs organized and also Girls' Clubs. Every form of club life by which young men and women can be reached and elevated, is entered upon. They are trying to find a church where they can give the graduates of the mission halls a thorough training in spiritual knowledge.

Rev. E. P. King, of Morgan Memorial Church, was introduced as the hero of missionary work. He found his work in a low state, and had gradually developed it till it was in a high degree hopeful. They introduced industrial work, and supplemented by the deacons, they have completely filled the space at their command. They have given between six and seven thousand meals, and preached a true Gospel to them. Some touching instances of men and women being converted are constantly arising. He gave some vivid instances of men and women who had been rescued from lives of sin.

Bro. King's address was replete with wit, pathos and information. His spirit and spiritual appeal and his infectious good humor were absolutely unrepeatable, but it is safe to say that rarely has a more helpful and profitable address been made to the Union. It was a revelation, not only of the existing work accomplished, but of the possibilities for the future.

“All Hail the Power of Jesus’ Name” was sung in closing.

W. P. A.

With pleasure we call the attention of our readers to the advertisement of Messrs. Chandler & Co., Winter St. Their large and varied stock of dry goods has